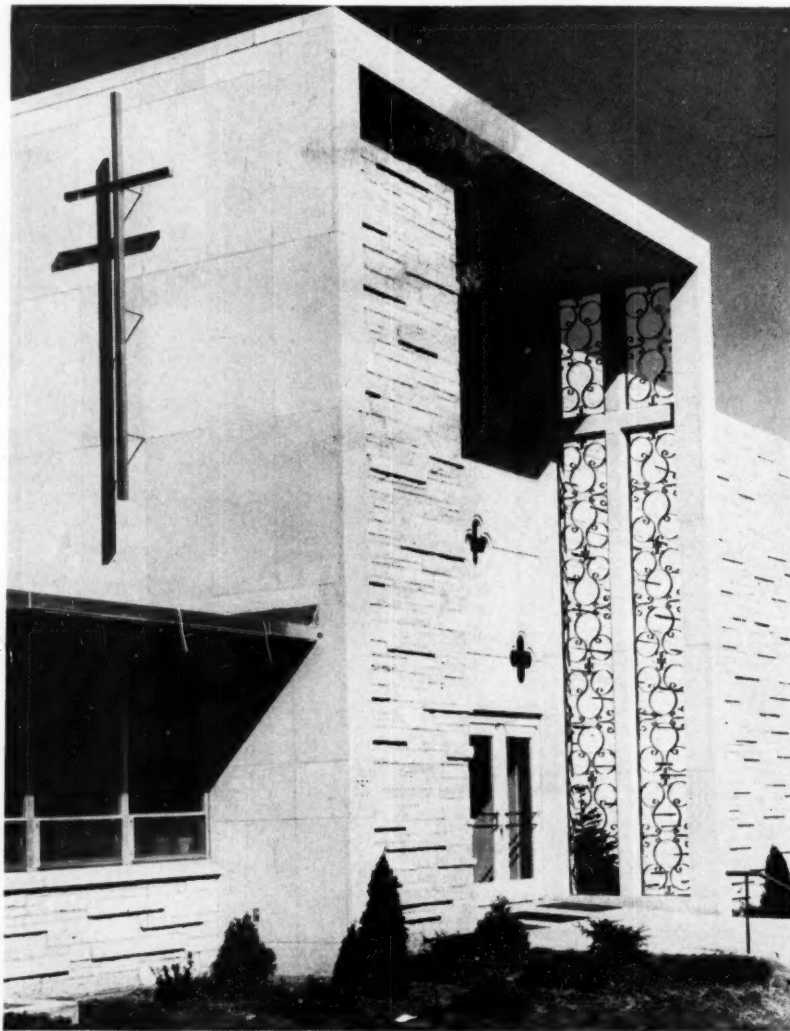


*Architecture — Church Building*

# ■ CHURCH ■ MANAGEMENT



Illustration, Courtesy, Boyum, Schubert & Sorenson  
FIRST CONGREGATIONAL CHURCH, La Crosse, Wisconsin

**JANUARY  
1954**

**VOLUME XXX  
NUMBER FOUR**

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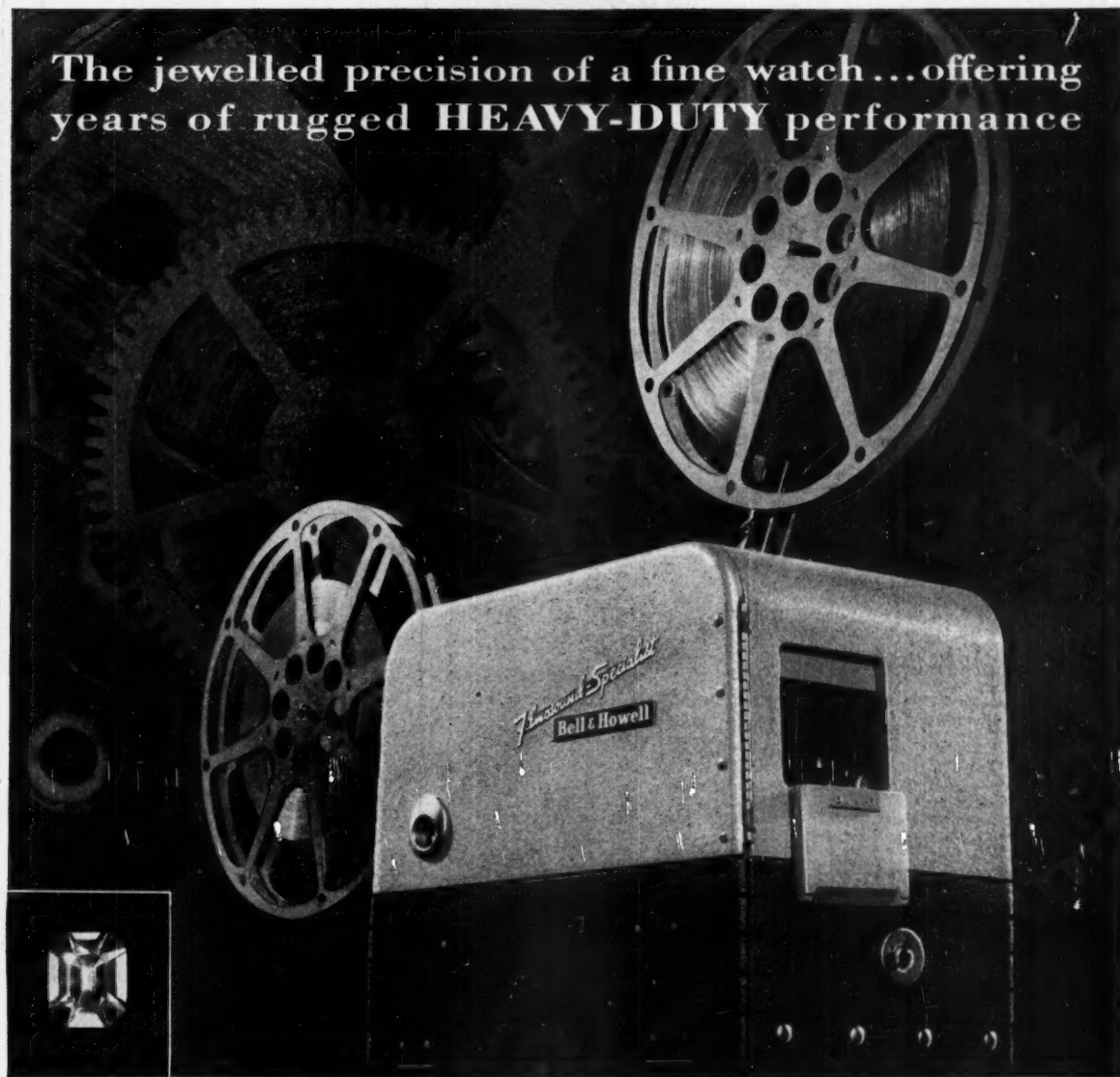
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## TABLE OF CONTENTS

### JANUARY, 1954

#### CHURCH BUILDING AND ARCHITECTURE

Page

You Need an Architect, Tania Bishop, 9; First Congregational Church, LaCrosse, Wisconsin, 10; The House of the Most High, James C. MacKenzie, 11; Legal Aspects of Building Projects, Arthur L. H. Street, 12; First Presbyterian Church, South Bend, Indiana, 13; Saint Peter's Evangelical Lutheran Church, Washington, D. C., 20; Traditional and Contemporary Architecture, Herbert A. Brand, 26; The Appeal of the Contemporary, Albert F. Helno, 26; Central Christian Church, Danville, Illinois, 28; The Spiritual Supremacy of the Traditional, E. R. Benedict, Jr., 30; Architecture and Religion, Cosmo C. Ellwood, 50; Let There Be Light, 66; Building Site Planning, Albert F. Helno, 74; Questions on the Purchase of a Church Site, E. G. Eilers, 76; The Laying of the Cornerstone, 81; Architects Report on New Church Construction ..... 82

#### CHURCH ADMINISTRATION

Special Events Calendar ..... 14  
Getting Your Group to Pull Together—John Edward Lantz ..... 15  
Some Do's for the Church Editor—William A. Ward ..... 18  
Sermon Topic Cooperation ..... 23  
Symbols for the Books of the Bible—Ernest O. Brostrom ..... 33  
New Products for Churches ..... 85, 86

#### THE MINISTER'S WIFE

The Pastor's Wife—Joyce Engel ..... 58  
Mobilize Your Woman Power—Arnold Mathews ..... 58

#### HOMILETICAL MATERIAL

Selected Short Sermons—Earl Kinney ..... 6  
Priming the Parson's Pump—David A. MacLennan ..... 41  
A Month of Beginnings ..... 42  
Sermon Seeds ..... 42  
Texts and Themes for Sermons ..... 44  
Notable Quotes ..... 48  
If Thou Canst Believe—Frank H. Ballard ..... 54  
The Three Judges (Children's Sermon)—Grover Wilson ..... 79

#### SOCIAL SIGNIFICANCE

A Re-Appraisal of Social Action—Ellis H. Dana ..... 22  
The Machinery of Sympathy in Operation—George Stoll ..... 38

#### BOOKS

The Greatest Faith Ever Known (A Review)—Neil J. Crawford ..... 68  
Reviews of Current Books ..... 70, 71, 72, 73, 74  
Fiction and Biography Reviews—James R. Uhlinger ..... 73  
Parson's Book of the Month ..... 48

#### THE CHANGING WORLD

Denver Lions Club Sponsors Chapel ..... 8  
Daniel A. Polling Building, Columbus, Ohio ..... 38  
Religion in the British Isles—Albert D. Belden ..... 77  
Religious Remarkables—Scheel ..... 80  
News of the Religious World ..... 11, 14, 18, 36, 40, 67, 86, 87

#### EDITORIALS

A New Managing Editor—The Recovery of Strength—Bible Societies Celebrate Anniversary—Church Building Increases ..... 7, 8

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## Selected Short Sermons

by Earl Riney

One of God's greatest blessings is that he hides the future from us.

\* \* \*

Let us make our plans for the new year, but let us always leave them open to the exalted working of God's providence upon them.

\* \* \*

Jesus recommended regularity and continuity in prayer.

\* \* \*

Ordination does not give any minister license.

\* \* \*

Opportunity often looks so much like hard work that most people never recognize it.

\* \* \*

The New Year is the "Land of Beginning Again."

\* \* \*

Discard the past and set fresh and higher goals.

\* \* \*

You will get out of the New Year what you put into it.

\* \* \*

A new automobile will not reform a reckless driver.

\* \* \*

The reward of success is opportunity.

\* \* \*

God cares for both the spiritual and physical well-being of the individual.

\* \* \*

All the opportunities are not golden that glitter.

\* \* \*

The proper amount of emotional coloring is an asset to any personality; too much of it is a liability.

\* \* \*

Personality is the way we act out our lives.

\* \* \*

A wife must maintain her interest in herself if she would be interesting to her husband.

\* \* \*

Look before you leap and ask questions before you sign.

\* \* \*

Train your child to be democratic and cooperative.

\* \* \*

Be charitable—we have to live in the same world with other creatures just like us.

\* \* \*

By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.—Justin



# CHURCH MANAGEMENT

*Edited by William H. Leach*



VOLUME XXX  
NUMBER 4  
JANUARY, 1954

## A New Managing Editor

WITH this issue we welcome into the *Church Management* family a new managing editor. The new editor is Robert A. Fangmeier, familiarly known as Bob.

There are some things you should know about him. First, he is not a clergyman except through his wife. He had the good fortune to marry Miss Julia Strain, a minister of the Disciples Fellowship who, at the time of her marriage was director of Christian Education at the Heights Christian Church, Cleveland, Ohio. His background is one of practical journalism which we feel will be helpful to the magazine.

He has been active in many Christian movements. His articles have appeared in many religious periodicals. He has served as president of the Cuyahoga County (Ohio) Christian Youth Council; president of the Ohio Youth Council; president of the Ohio Youth Fellowship (Disciples of Christ). He has served as a delegate of the United Christian Youth Movement to both the Delaware and Cleveland Conferences on a Just and Durable Peace, and is at the present time a member of the World Affairs Committee of the Washington Church Federation.

Articles from his pen have appeared in our own *Church Management*, *The Christian Evangelist*, *Youth*, *Inter-American Economic Affairs* and *American Perspective*. He is currently the author of Sunday Evening Youth Discussions materials for the Christian Board of Publication.

For several years in the immediate past he has been working as a Washington, D. C., newspaper correspondent, covering capital events for a chain of papers. This background, combined by the fact that Mr. Fangmeier is but thirty-eight years of age, makes us feel that

he can make a great contribution to the churches of America through the medium of this magazine.

## The Recovery of Strength

*Even the youths shall faint and be weary, and the young men shall utterly fall.*

THIS prophet must have been living in serious times. Perhaps it was a period something like our own. A few weeks ago a high school boy rode to the office with me. We were listening to the radio. The speaker was talking about the severity of life in Russia. He told of how many hours a laborer had to work in the country to get a loaf of bread. Then in contrast he told how few minutes an American worker toiled to get the same amount of bread.

"Just what does that mean?" I asked the lad.

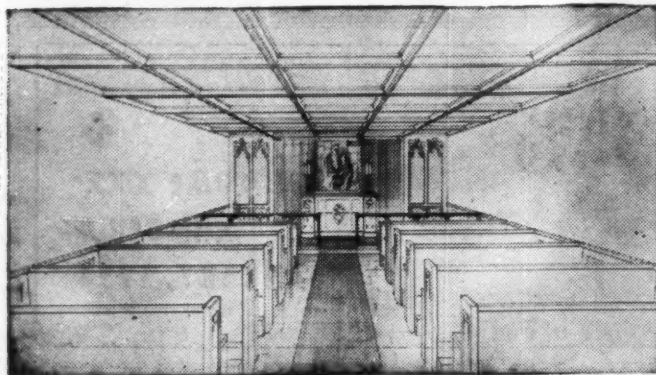
"It means that I have got to get into the army and kill the Russians or be killed," was the frank reply.

There is not much optimism among our young people today. The normal inheritance of youth is confidence and anticipation. He has his life before him. He sees romance, marriage, industry, a family. All of the bright things are ahead.

The psychology of maturity is much different. We see the best days back of us. We have felt our physical strength diminish. We would like to recover some of the spirit of our youth but we find it difficult. Cynicism may be the natural inheritance of maturity. In a way it is a good thing. Because he sees no future for the world, the mature man is resigned to death.

Not so normal youth. His is buoyant optimism, lifted by spiritual energy. It is a sad day for society when young men and women

*(Turn to next page)*



#### LIONS CLUB SPONSORS CHAPEL

At left is the proposed prayer chapel being constructed in downtown Denver. It will be housed in the Denver Club building and will be open daily to the public for meditation and prayer. Four architects have contributed their services for the designing and supervision of the chapel. They are R. H. Ervin and Robert Berne, architects for Denver Club building now under construction and Walter Simon and William Muchow, architect members of the Lions Club. Arthur C. Thoms is the president of the local Lions Club which is sponsoring the chapel.

### Editorials

(From page 7)

lose their vision and their hope. Yet the prophet in Isaiah tells us that this terrible situation characterized his day.

He is anxious to provide the remedy—to effect a cure. Who has not tried to find a cure for the aging mind and the cynicism of maturity? Who would not like to help youth recover his normal heritage? What Christian has not prayed for the day when our old men shall dream dreams and our young men shall see vision.

Many are the remedies. It is suggested that we are only as old as we feel, or as old as our nerves. We are told that if we associate with youth we will get some of the vision of youth. Many mature people ape the manners of the young and feel that that has some remedial effect. That I doubt. There is but one true estimate of age and that is the years we live and we probably live best when we accept these years and try to live them to the fullest.

The prophet says that he knows the cure. He lumps people together. In this group he places the discouraged young and the cynical mature. Then he describes the cure. It is for those who wait upon the Lord. Translated into modern terms it means that those who have caught the vision of something worthwhile to live for, have experienced in their earthly lives a touch of immortality. Your life is as much worthwhile as the things you are living for are worth. There is no substitute for the mental projection of a mighty ideal. It stimulates and inspires. It actually adds years to your physical life. Isaiah didn't say it in exactly these words. But I think that they are an honest interpretation of what he did say.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary;

and they shall walk and not be faint."

Few more beautiful passages than this have been placed in any of the world's literature. In few instances has as much hope for the weary been given in so few words.

## Bible Societies Celebrate Anniversary

IT was March 7, 1804, when the British and Foreign Bible Society was launched. There had been earlier Bible societies but this date definitely marks the beginnings of the great work which has developed through forty-eight national Bible societies in the twelve years which followed. The British organization gave help in the organization of the American Society and those of the other nations. In many instances it contributed funds to make the programs possible. The American Bible Society considered its birth date as 1808.

There has been an ecumenical spirit among the many Bible societies. As the distributions of the Scriptures spread around the world the active cooperation eliminated duplication and confusion.

There are few parts of the world which have not been touched by their enterprise. During the 150 years of activity more than 1,200,000,000 copies of the Scriptures have been distributed. New translations have been added until today the Bible is printed in more than 1000 dialects and languages.

Churches, we feel sure, will be glad to present the claims of the Bible societies during 1954, the 150th anniversary of their birth.

#### CHURCH BUILDING INCREASES

U. S. News and World Report assures us that in 1954 church construction will increase by 6%. In contrast to this home construction will drop 4% and industrial units 14%.

## PLANNING A NEW CHURCH BUILDING

# You Need An Architect

by Tania Bishop\*

THE time has come in your community or congregation when you must build a new church, and the question arises: To have or not to have an architect?

Meetings are called and many ideas are expressed, many suggestions given such as: "We are not ready for an architect yet. When we know what we want and the money is raised and everything planned, will be time enough to see one." Or—"We can't afford an architect. Why not build the church ourselves? Others have done it." Or—"I know a contractor who can draw plans. Why not call him in and have him draw a picture of what we want?"

The minister, knowing the virtue of good design and being aware that architecture is a vast field like music or painting and requires many years of study and practice—voices his opinion to that effect. But his opinion is only one of the many and it is decided by the majority not to have an architect. Thus a congregation ventures into the unknown and stormy sea of a building program.

It is sad to contemplate that living in an enlightened age such as ours, we still persist in thinking that architectural service is a luxury that only rich congregations can afford. We have accepted other professions as a need of every day life. We would never dream of permitting someone without training and experience to design a suit of clothes, or pull a tooth, or deliver a baby, but we see no reason why anyone can't try his hand at drawing plans for a church. A church which we have occasion to build only once in a life time. A church which is to be a symbol of our faith in the Giver of all good things in life; a symbol of spiritual enlightenment and understanding. Anyone can do that in order to save the congregation the architect's fee.

It is sad but true. You can see the effects of this "saving" for yourself while traveling across this beautiful land of ours, over the world's best highways, watching the traffic of the ultra-modern cars, watching the landscape of the richest country in the world—you will see the old, outmoded

structures—the churches built many years ago and now all but forsaken, or you will behold the new churches, large or small, but obviously lacking in aesthetic appeal that a building of good design always has. A building designed with one main purpose in mind: aspiration. Other, secondary purposes it may have—such as being the community center, educational center and so forth, but its main purpose—expressed in every line and every brick and stone—should be the aspiration, the upliftment of our hearts heavenwards. Such churches you will see but seldom if ever, and why? Is it that the Lord who has showered this land with so many bounties could not provide enough for the architect's fee?

It is the hope of the author that the following paragraphs will help to clarify some of the misconceptions regarding architectural services and will awaken the American public to the need of leadership in this field—once the need is realized it will be filled. And last but not least, it is hoped that those contemplating a building program will be encouraged to ask for architectural service with confidence and in time—that is, before all the serious mistakes have already been made.

The foremost thing to remember is that an architect's service consists of far, far more than the drawing of a few pictures and making the blueprints. It is a service that starts when he is commissioned to design a building, at the very outset of the building program, and stops (often a couple years or more later) when the keys to the building are handed to the building committee chairman and the building is complete in every respect.

It is a service of particular value to the church building committees. An experienced architect can tell the congregation in the space of one hour more than they could learn through years of painful and costly experience. He can do so because he has been over similar ground many times and because he is thoroughly familiar with every aspect of this highly specialized building field. His experience in dealing with contractors, material men, committees, fund raising campaigns and so forth, can point out the pitfalls that await

the unwary beginner and help to direct the building program safely to its completion. He can in this way save the congregation in cold, hard cash more than the amount paid him as his fee.

The architect's part in the building program begins with many conferences with the building committee in order to ascertain the needs of the congregation, also conferences with the minister to provide for denominational requirements. He will study the building site to insure the harmonious blending of the building with the surrounding landscape; he will familiarize himself with the climatic conditions in order to provide the utmost comfort and utility of the building during all seasons of the year; he will consider carefully the community's financial resources so as to guard against too costly a structure.

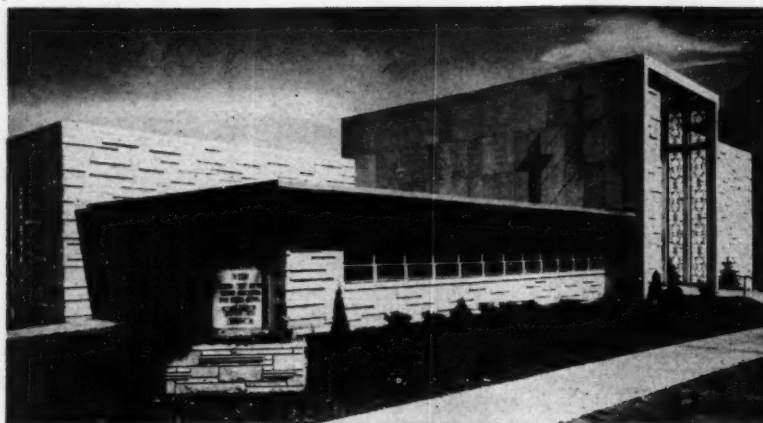
After these studies are completed he will draw many preliminary designs, make many visits to the church during the Sunday services in order to enter into the spirit of the congregation and be an impersonal but dedicated channel that the needs of the congregation may be fulfilled in the most suitable form. Meanwhile the design will grow. I say "will grow" advisedly because here a very subtle relationship takes place. What an architect conceives as a suitable structure may not meet with the congregation's approval immediately, and an architect worth his salt will not impose his conception of the building upon the congregation arbitrarily. He will, rather, take them gently by the hand, so to speak, and lead them to the place where they will be willing to discard their half-conscious conceptions of what they thought the building should look like, and accept this newer, more suitable conception. This understanding grows gradually through the relationship of the architect with the building committee, the minister and the congregation while the design takes form in such a way that finally it is accepted by all as "our church."

When the basic design is decided upon, it is time to appoint various other committees and to expand the activities of the church members in the

(Turn to page 14)

\*Mrs. Ralph A. Bishop, Spokane, Washington.





## First Congregational Church La Crosse, Wisconsin

*Frederick W. Hyslop, Minister*

*Boyum, Schubert & Sorenson, Architects, La Crosse, Wisconsin*

"HE was not an imitator of shapes or facades and did not use history as a substitute for imagination." The unknown author of this tribute could well have been speaking of the results of the combined efforts of our building committee and the architect. This building is frankly contemporary and functional.

In saying this, we are not attempting to classify this building and affix a particular "style" to it—for this way of building is not a "style" at all, but rather an expression of a series of convictions. This building is an example of what happens when the form of the building is a direct expression of its plan and maximum use is made of modern engineering devices and materials.

Throughout this structure the expression of the building has been made by its honest use of materials and a sincere attempt to exploit the material texture and color to these materials. Thus a simple but dramatic backdrop is provided for the religious drama of God's meeting with man.

In designing this building every effort was made to fulfill the needs of the congregation in such a manner as to utilize the natural contours of the property with an economical structure properly orientated with respect to traffic, view, and the elements.

The main floor contains all rooms normally used by older members of the congregation with an entrance to the west void of steps for easy entrance. Containing the administrative offices,

chapel, sanctuary, toilet rooms, community room-dining hall and kitchen, the main floor has as the center of circulation a spacious narthex. This large narthex permits unrestricted flow of circulation to any and all parts of the building in the most congested periods as well as affording an overflow seating space for the sanctuary which is separated from the narthex only with large opening glass windows. Besides providing adequate space for post-service greetings and gatherings of the congregation, the narthex during the week may be used as a lounge area for church members and visitors where they may gather for discussions or reading in an atmosphere of hospitality and reverence.

In entering the sanctuary the individual will receive great inspiration from the height of the nave ceiling, contrasted against the low, textured ceilings of the narthex. The nave itself, seating 325, was designed using natural materials, wood, stone, and brick in a contemporary manner, creating an atmosphere of reverence and dignity. The south wall is entirely of brick, interrupted only by wood arches and decorative lighting fixtures, to eliminate the changing and intense sunlight and to remove the congregation from the ever existent noises and disturbances of everyday life. Special consideration was given to lighting, the fixtures being designed especially for this project in order to impart the desired effects. Lights in the sanctuary



are on a dimmer system which will permit obtaining exactly the correct lighting for any function. The entire north wall is of insulating glass, opening the nave to the lawns, trees, hills and the sky, giving the worshipper a casual association with God's gifts to man. The function of the canopy is to reflect light, reduce glare and afford a platform for cleaning the windows. The chancel, center of worship, is simple in appearance but dramatic in use. Sunlight enters through tall, narrow windows to the south throwing light across the curved wall. A simple gold cross lighted from behind for night services is attached to the curved brick wall behind the communion table. The high, vertical screen behind the pulpit serves as a background for the pastor and acts as a sounding board for the speaking. The pulpit, lectern, and communion table are constructed of walnut contrasting against the mahogany of the pews, the oak of the millwork, and the pine of the arches, all paralleling the beauty of many types of flowers found in a bouquet. Green carpeting covers the aisles of the nave and chancel flooring and the acoustical ceiling painted green to deepen the appearance of the sanctuary and enrich it with one of nature's most predominate colors. Nature is introduced into the sanctuary directly by use of the large stone planter at the chancel steps, filled with large leafed green foliage. The choir and organ are in the balcony.

The community room, used for recreational and social gatherings and for church dinners, was orientated to take advantage of an unparalleled view of Grandad's Bluff here at LaCrosse, by opening the entire east wall with glass. Privacy and controlled light during



peak use periods are obtained by solid masonry walls to the street side. Use of wood beams and purlins for roof construction creates an atmosphere of cordiality and warmth.

The chapel was provided to offer a place for children's services, small funerals, and weddings. Immediately adjacent is a room for brides with dressing and toilet facilities. In the chapel, the congregation is shut off entirely from the outside world with only late afternoon light entering through stained glass windows serving as the dorsal for the communion table which is a stone slab projecting from the west wall.

Because of the shape and location of the church on the property, the entire lower area can be utilized as a full story. Thus we have no basement rooms at all, though from the street the building appears to be one story in height. Almost the entire lower floor is devoted to the children, with classrooms opening to secluded lawn and garden areas. Maximum consideration has been given to the younger generation on this ground floor with their own toilet facilities, generous clothing racks, and adequate storage space provided for a successful Christian education program. Economy, however, has remained the keynote with exposed unpainted concrete block wall finish, the blocks laid up in stacked bond fashion to accent the beauty and strengthen construction.

The entire exterior of this structure is of stone native to this area, employed because of its natural beauty and permanence, and with a rock face to complement the stone of the bluffs. Accent is placed on the main entrance of the church by use of cut stone framing and canopy protecting the entrance from the elements. Directly over this entrance large rosettes of stained glass set in cut stone and illuminated from within the building will invite the worshipper inside.

Seating capacity of the nave and balcony, 375; seating capacity of the chapel, 70; overflow seating in the narthex, 150; dining room capacity, 325; Total cost, less furnishings, \$380,316.75.

#### SOCIAL SECURITY FOR CLERGYMEN

The Executive Committee of the Southern Baptist Convention recently advanced cautiously in endorsing a proposed social security bill for clergymen. The resolution stated: "... that it should be a bill least objectionable to our people, and presenting fewer complications than some suggestions. It should be based on a contract between the federal government and the minister and in no way affect the church."

## INTANGIBLES ARE IMPORTANT

# The House of the Most High

by James C. Mackenzie\*

A HOUSE of Worship is created, not merely built. An abundance of architectural detail or applied decoration does not insure its success, nor does simplicity, or even austerity, necessarily deprive it of its religious characteristics. Of all the various and diversified factors which go into such a creation, the most important is that one which cannot be described in any definite terms: Atmosphere. This intangible feature makes the difference between a building where religious services may be held (which would be practically any area enclosed by four walls and roofed over) and a true church where, through an intrinsic beauty resulting from a blending of good proportions, carefully thought out detail, and good tastes, the worshipper is made aware of the Divine Presence.

In present-day worship, the need for this awareness should be recognized. Today the church must compete with the movies, the golf course, and innumerable other relaxations from the tension of daily life, as well as with the hustle and bustle of that life itself. On every side we encounter high pressure advertising of one sort or another, where a constant war is being waged to capture our attention and influence our decisions, and even our way of life. It is not fitting that a house of God compete upon this commercial level and, once it is made clear what it has to offer, there is no need for it. But it is not enough for the Church to just stand and wait. It must present its hope and love in such a way that it leaves no doubt in even the most jaded minds and frenzied hearts that here the solution to all problems may be found. The Church must make it clear that here is an oasis of peace in beauty where the one true Friend of all men may be sought after and found.

It is true that men need the Church but, also, if it is to continue to grow, the Church needs men and the most direct approach is generally through the emotions rather than through the intellect. A church should not be built only to seat a congregation bent on hearing a brilliant sermon. In the first place, few sermons are sufficiently eloquent to bear the entire burden of producing a sincere, heart-warming and

uplifting emotional experience. It must be the church structure itself and the individual's reaction to its atmosphere that sends one out with the feeling of having had contact with the Spirit which is over all else. A bare auditorium, lacking beauty of line and proportion, will not create this atmosphere.

It is only the result of a subtle blending of all the talents and artifices of the ecclesiastical architect which can produce this "something" which makes itself felt upon entering a true place of worship. The serenity and dignity which greets one and the gentle peace which leads into the realization of the Presence during quiet meditation is no accident; rather, it is the creation of one deeply imbued with an understanding of and a feeling for the mystic quality of the religious mood, and endowed with the artistry to translate such inspiration into a form whereby its physical impact can be felt by all within its radius. A comparison might almost be made with a very carefully worked out stage setting which establishes a mood at once and carries it throughout. It is not created by mathematical formulas or calculations of stresses!

#### Stimuli to Worship

Certain forms, through long association, have come to be accepted as pre-requisites in a service of worship but in addition to these forms, such as altar or communion table, pulpit, lectern, choir stalls, etc., less obvious features can be employed to contribute to the over-all effect.

Color, for example, can play a vital part. Through its use a psychological effect can be achieved conducive to quiet prayer and dignified praise. A church interior need not be sombre or coldly aloof but, on the other hand, nothing therein should call attention to itself and thereby detract from the spirit of worship. A skillful choice of colors can draw the various parts together, accenting those of special significance and subduing those of lesser import, thus forming a warm and friendly, yet inspiring, unit.

One of the major advantages the Church has in presenting itself to the world is its heritage of symbolism. From the inception of Christianity, cer-

(Turn to next page)

\*Architect, New York City.

# Legal Aspects of Building Projects

by *Arthur L. H. Street*

**N**O steps toward church building construction should be taken without capable legal guidance. This suggestion applies no less to the engagement of an architect than to the making of a contract for construction.

Illustration of the points that can come up and involve litigation is found in a decision rendered by the Wisconsin Supreme Court a few years ago in the case of *Mitterhausen v. South Wisconsin Conference Association of Seventh-day Adventists*, 14 N. W. 2d 19. The case involved the right of an architect to enforce payment for services rendered where a church building project was abandoned on it appearing that the structure would cost more than the church authorities had expected.

The case also involved questions whether the trustees of an unincorporated congregation, who signed the contract were individually liable, and whether the Conference to which the congregation belonged, a corporation, was jointly liable to the architect.

Apparently, the contract was in the standard form adopted by the American Institute of Architects. There was to be a 4½% fee, based upon the cost of the structure, for complete architectural services, including conferences, preliminary studies, drawings, specifications, drafting contract forms, issuing certificates of performance, and supervising construction.

## House of the Most High

(From page 11)

tain devices have been recognized as having special significance and throughout the development of the Church pertinent signs and symbols have swelled the fund of motifs available for ornamentation. Many of these are easily identified and interpreted by even the most lax church-goer while others may be recognized only after long association. Their repeated use, however, would soon increase their meaningfulness. In any event, there is no need to use secular designs in ecclesiastical work where there is such an abundance of material to which is attached special significance by all who view it.

These and other considerations, such as lighting and acoustics, together can be utilized to present to the worshipper a place easily recognizable through its intangible qualities as a "Dwelling Place of the Most High."

If the construction were abandoned, the architect was to be paid for services rendered. Twenty per cent of the entire fee, based upon reasonable estimated cost, was to be paid on completion of preliminary studies; and upon completion of the specifications and general working drawings exclusive of details, there should be an additional payment to increase fee payments to 60%.

There were delays in completing the specifications and it was a year after the contract with the architect was made before bids for construction were received. It then became clear that the construction would cost \$60,000, \$20,000 more than church officials had contemplated. The project was abandoned and the architect's contract terminated.

On trial of the architect's suit, the trial judge gave him judgment for the full amount of the agreed compensation, as if construction had not been abandoned. But upon an appeal being taken to the Supreme Court that tribunal set the judgment aside and ordered judgment conforming to conclusions reached by the higher court as follows:

The trial judge erred in permitting the church authorities to offer evidence showing that there was an oral agreement that the architect's plans would call for a building not costing more than \$40,000, and that his work would be done in time to permit completion of the building by frost-time. The higher court applied the general rule of law that where the parties to a contract sign a written agreement that apparently is intended to cover all the terms orally agreed upon in previous negotiations, neither can afterwards rely upon some claimed oral agreement not embodied in the signed instrument, unless it appears that it was omitted from the instrument through mutual mistake or fraud of the other party.

So the first lesson to be learned by the Wisconsin Supreme Court's opinion is that if a church desires to limit the cost of construction or the time within which the work is to be completed, it should be so specified in the signed agreement.

There was special reason for applying the rule in this case, so far as cost of construction was concerned, because the architect's contract specified that he did not guarantee his estimates of cost.

The Supreme Court said that the evidence showed that the architect had so completed the plans and specifica-

tions and other work, before the project was abandoned, as to be entitled to a 4½% commission on 60% of the estimated cost of the completed building, and that that cost was properly fixed at \$60,000.

But the court declared: "We are of the view that the trial court was in error in allowing plaintiff an additional 40% (or the balance of his commission) upon the theory that he was wrongfully prevented by" defendant's "breach from performing the supervisory and other work by which he would normally earn that part of the commission. As we read the contract it contemplates that the owner may abandon the enterprise without committing a breach.

"Article 4 of the contract provides: 'If any work designed or specified by the architect is abandoned or suspended the architect is to be paid for the service on account of it.'

"We think that this clause plainly means that upon abandonment the architect is entitled to the commission upon the work done by him up to the time of abandonment or suspension but that the abandonment or suspension is not a breach of the contract permitting him to recover damages for loss of opportunity to complete the contract."

The contract was signed by the trustees of an unincorporated congregation of Seventh Day Adventists, and question was raised as to whether or not the trustees could be held liable in their personal capacities, in view of the fact that they had signed as trustees. Because the congregation was unincorporated the Supreme Court decided that the trustees were individually liable, not on account of their signatures but for the reason that all members of an unincorporated association are jointly and severally liable for debts of the association. (But the decision is not inconsistent with the right of the persons who signed the contract to require independent suit that the other members contribute their respective shares of the judgment awarded against the trustees.)

Question was also raised whether the incorporated conference with which the congregation was affiliated, and which owned the land on which the building was to have been erected, was jointly liable. Deciding that the Conference was not liable, the court said:

The Conference "was not a party to the writing at all and the local congregation was in no sense its agent in making the contract. It is true, it was interested in having the church built, but all this falls far short of making it a party to the contract."



## First Presbyterian Church South Bend, Indiana\*

*Daniel W. Fowler, Minister*

*Harold E. Wagoner, Architect, Philadelphia, Pennsylvania*

AS ANY of you who have been following church building trends are doubtless aware, there has been in the past few years, an increasing tendency on the part of many downtown churches, to move to the suburbs where they can acquire large sites and ample parking.

The building committee and the congregation of the First Presbyterian Church, South Bend, carefully weighed the wisdom of such a procedure and investigated many sites located at a considerable distance from their old church, which was located in the heart of the city.

After a great deal of discussion and several years of deliberation, it was decided that the church's ministry could best be fulfilled if it remained in the general vicinity of the old structure. Accordingly, a plot of ground, 330 feet in frontage and 198 feet deep was purchased approximately two blocks from the site of the existing church.

Although a corner lot was deemed desirable, none was available. The site which was purchased was bounded on one of the short sides by a four-story hotel, and on the other two sides, other

than the main street, by narrow alleys.

The design of a complete church plant to accommodate 600, on an interior lot in a downtown section, with the probable prospect that buildings as much as ten or twelve stories high might spring around it, presented a distinct challenge to the architect.

After many months of study, it was finally decided to place the church parallel to the main street, flanked by a chapel on the right (as one faced it from the main street) and on the left by the social room, dining area, etc.

A study of this rather unorthodox placement of buildings may be worth while. In the first place, a central planted court which is created by the "U" shape, protects the vista of the front door against the inroads of blocked vision which would be created by the erection of tall buildings on the contiguous properties. A church in a downtown location must create its own environment, and orient itself so that it appears comfortable when viewed against a background of skyscrapers with which it cannot hope to compete in size.

In this church, the tower is placed more or less in the center of the composition, back about 70 feet from the curb line, but well within the cone of

vision of those who are passing by in automobiles or on foot.

In the second place, the church must be oriented so that all of the major parts of the building are easily accessible, and readily recognizable from the exterior. In this group, the entrances to the social building on the left, to the main church through the main portico under the tower, and to the Sunday school and chapel on the right, are readily distinguishable as one stands on the main street.

From the parking areas behind the church, along the rear alley, it is but a short walk to any of the desired units.

Along the south side of the sanctuary there is a corridor which connects the social building with the educational building and chapel. This corridor has windows which go to the floor, through which one catches a glimpse of a large planting bed approximately 20 feet wide and 123 feet long. Between every column down the side of the sanctuary, there is a door from this passage into it, so that latecomers can gain their seats with a minimum amount of effort.

### Style of Architecture

The structure recognizes its Colonial and Georgian antecedents through a combination of the use of Indiana limestone and brick. However, many of the details are not rigidly classical in form, but are an interpretation of the spirit of the period.

Thomas Jefferson once remarked that architecture should succeed by interpretation, not by imitation. A glance at the character of the tower will show how the architects have endeavored to follow this adage in maintaining the atmosphere of its traditional forbears, while still imparting a suggestion of

(Turn to next page)

\*This is one of seven churches in the United States, pictures of which are being sent to Germany to impress the Germans that the United States is not a materialistic country.



## Special Events Calendar For January\*

- 1 New Year's Day. Legal and religious holiday.
  - 3-31 March of Dimes.
  - 3-9 Odorless Decoration Week
  - 6 Epiphany. (Religious).
  - 8 Anniversary of the Battle of New Orleans. Legal holiday in Louisiana.
  - 10-16 Printing Education Week. (Printing Week.)
  - 10-16 National Civil Service Week.
  - 13 Stephen Foster Memorial Day. (Author of "My Old Kentucky Home.")
  - 14-21 Jaycee Week
  - 15-23 National Anniversary of the Tea Bag.
  - 15-23 National Take Tea and See Week.
  - 17-23 Church and Economic Life Week.
  - 17-23 National Thrift Week.
  - 19 Lee-Jackson Day. Legal holiday in Virginia.
  - 19 Robert E. Lee's Birthday. Legal holiday in Alabama, Arkansas, Florida, Georgia, Kentucky (Robert E. Lee Day), Louisiana (Robert E. Lee Day), Mississippi, North Carolina, South Carolina, Tennessee, Texas.
  - 20-30 Large Size Week.
  - 23-30 National Crochet Week.
  - 24 Millinery Promotion for Pre-Spring Begins.
  - 26 General Douglas MacArthur Day. Celebrated in Arkansas as a memorial day; not a legal holiday.
  - 30 Franklin D. Roosevelt Day. Legal holiday in Kentucky.
- Jan. 16-  
Feb. 16 Jewish Music Festival
- Jan. 26-  
Feb. 2 National Fur Care Week
- Jan. 31-  
Feb. 7 Youth Week. (Christian Endeavor Week).

### First Presbyterian Church

(From page 13)

the modern steel understructure which the limestone cloaks.

The portico also suggests classic without in the least being archeological in concept.

The education building consists of a two-story structure, 48 feet wide by 122 feet long, with a usable basement underneath for storage and Scout activities. Classrooms are all of ample size, and are all accessible from corridors, so that an extreme flexibility of re-assignment of spaces is possible.

#### Library

This important room is located at the juncture of the education building and sanctuary, in a position which invites usage through this heavily travelled area. It is believed that church libraries, located in inaccessible spots, often in rooms with locked doors, do not serve their purpose. This library, which is a combination waiting room and library, is well situated for the purpose of engendering interest in religious publications which, quite often, are unknown to the potential users.

One of the most interesting features of the recreation building is the ample stage, wing space, wide gallery and workroom below. This was planned for the use of a unique group organized and sponsored by the First Presbyterian Church, called The Presbyterian Players. This group, which invites talented amateurs of any faith, to act with them, has, in the past few years, produced plays which, in some instances, have grossed as much as \$9,000 for a series of performances. (It is, of course, a non-profit organization.)

Special care has been devoted to the design of the furniture in the chancel area.

The central motif is a white cloth dossal surrounded by a wooden reredos. On the walls to the right and left of the reredos, are located twelve symbols depicting religious virtues.

The pulpit and lectern are finished in a white lacquer, as is the tester above the pulpit. The rest of the interior is painted in shades of soft green and off-white. The use of white only in the chancel area permits a rather chaste emphasis on this focal center. The architect has planned a suspended Cross to be hung on the dossal, but this has not as yet been installed.

It may be of interest to note that this church was given First Award for large churches, by the Church Architectural Guild at their meeting in Washington in February, 1953.

### You Need an Architect

(From page 9)

building program, giving to as many as possible some tasks to perform. There could be appointed the "Decorating Committee" in charge of the color schemes, furniture, and so forth; the "Educational Committee" studying the needs of the educational units; the "Window Committee" making studies of the cathedral glass design, and others, with the architect as a consultant on each one.

By this time the building program is in full swing, and the architect will be found on the job-site, supervising the structure. He will be the coordinator between the congregation, the various committees, the contractor and subcontractors, material men and others. He will be the "shock-absorber" in many situations where otherwise friction and conflict might develop. He will smooth the way, directing all efforts into one channel, that of completion of the building. If you happen to be his draftsman, his secretary, or his wife, you will find the architect at this time, eating, drinking and sleeping absorbed in but one thing: the church. It is like a gestation period of a new baby (only much more intense and complicated), and after many months a new structure, beautifully formed in every detail, is born.

And the fee for all this service? Yes, there is a fee. It is based on a small percentage of the cost of the building. It is much less than the profit every contractor makes. It is so small you wonder why they do it, considering the infinite amount of patient planning of every detail, the perseverance, the responsibility, the headaches and the hard, back-breaking work, until you realize that few architects are in the profession for the financial gain there is in it, especially in the church architecture. They are in it because it is as necessary to their self-expression as breathing is to their existence. It is their contribution to life, their prayer if you like, expressed mutely in the structures they design.

### CHRISTIANITY TO BE TAUGHT IN EGYPT'S SCHOOLS

Cairo, Egypt—Courses in Christianity will be introduced soon in the government-run schools of staunchly Moslem Egypt.

Bible lessons and Christian ethics will be taught to Christian students by regular, government-paid instructors.

The move is the latest of several steps taken by President Mohammed Naguib's military regime to eliminate religious discrimination.

\*Source, Chamber of Commerce of the United States, Washington, D. C.



## THE TECHNIQUES OF GROUP DISCUSSION

# 2. Getting Your Group to Pull Together

by John Edward Lantz\*

MUTUAL deliberation is the method that should be utilized in getting your group to pull together. It makes group meetings interesting and stimulating. It not only allows time for people to think and to formulate their own conclusions, but it actually helps them do so. Mutual deliberation is an important part of corporate worship, of a committee meeting, a church school class, a youth session, a business meeting, or a study group. It is the accepted and proved method of group discussion. Frequently it expresses itself in group silence and meditation, since this is part-and-parcel of group thinking.

In spite of the extensive use of group thinking, it is not generally nor clearly understood. There are many misconceptions afloat concerning it. In order to clarify these and to have a solid basis for our leadership, let us enumerate some of the most essential steps involved in this significant enterprise:

1. *Mutual deliberation should have an acceptable and discernible goal.* If and when group thinking does not have a goal, the purpose of the discussion should be to determine and formulate one. The purpose would then be to discover an acceptable and discernible goal, and every member of the group should know and accept this as the purpose. It may be that a group has a discernible goal, but that it is not acceptable to everyone. Then again, the purpose of the discussion automatically and implicitly takes the turn of the finding a goal that will be acceptable to all; for whenever any member questions the goal, directly or indirectly, he diverts the attention of the group to a reappraisal of its objectives.

Even mutual deliberation as it occurs in a Quaker meeting has an acceptable and discernible goal, namely, the worship of God. So does group thinking as it occurs in a cell group, in a church school class, or a corporate worship service. It is accepted and discernible in every informal conversation; namely, to discuss items as they come to mind in a light and pleasant manner.

Some people, some educators includ-

ed, claim that discussion is just so much chit-chat, just so much talk, and that it is therefore a waste of time and utterly useless. But if this talk is focused toward some implicit objective, how can it be mere chit-chat? Will not everyone agree that all talking represents some degree of thinking on the part of the speaker, slight though it be, and that it stimulates some on the part of the listener? If this be admitted, then it follows that the value of mutual deliberation depends to a large extent, if not altogether, upon the deliberators and upon the level of thinking they are utilizing and upon the goals they have accepted as their own. Rather low and irrelevant goals discussed and pondered by persons engaging in a low level of thinking have value for them, as surely as high intellectual and spiritual objectives have for persons capable of reflecting constructively upon them.

2. *Mutual deliberation should be based upon provable and relevant facts.* Facts should serve as pegs on which to hang one's thoughts. And it is not a very strong fact that breaks down when a heavy thought is hung upon it!

Before constructive group thinking can occur, it is mandatory for members of the group to have available and relevant facts at their disposal. If these facts are not available or if those available are not relevant, effective group thinking is hindered. Therefore it is a responsibility of the leader to make sure the members have access to the facts. If there is a question concerning any of them, a research committee may be called upon to ascertain which can be proved and which cannot. The same process holds true for those which may be needed, but which are not available.

Before the best possible thinking can be done by members of a group, it is essential for them to have available all the facts they need, to make sure they can be proved, and to know they are relevant, as no good purpose can be accomplished by having a wagonload of facts that are not related to the problem under consideration.

The problems involved in securing proved and relevant facts frequently necessitate the services of an expert in the field being considered. Some-

times such a person is referred to as one who has expert opinion as contrasted to lay opinion.

In a certain church community the members of a building committee were trying to decide how their new church should be built. They hired the services of an architect. He drew up plans for the new building in such a way as to incorporate the suggestions of the committee. The committee studied these plans but were not satisfied with them so called in an expert church architect from New York. After hiring him, they discovered they disagreed with him also and with his interpretation of facts pertaining to their building program. Numerous conflicts and much unpleasantness followed before the building project was completed.

It is easy for a group to utilize expert opinion when it coincides with what they want, but frequently group members think they want facts when what they really want is the fulfillment of some preconceived notions. As a pastor I have discovered this same tendency in us all, namely, to go to others for advice—for expert opinion, for available facts, for mature judgment—when what we want is not advice nor facts at all, but only to be confirmed in what we have already decided to do, even though we know unconsciously that it is not wise nor good.

This same weakness exists among experts too. No expert is completely objective. Each has his own viewpoint and personal preferences. Therefore, when there is a conflict of lay with expert opinion about facts or their interpretation, those responsible for making decisions must go ahead and make them according to their own best judgment, in spite of the fact that they may not coincide with those held by the experts.

Since mutual deliberation should be based upon proved and relevant facts, it follows that group discussion is not a pooling of ignorance. It is true that some persons occasionally assemble and pool their ignorance, but it is true also that the ignorance of one may expose the ignorance of another. For if the ignorances of the participating members conflict with one another, some constructive thinking may be initiated.

\*Minister, Lowell Heights Methodist Church, South Bend, Indiana.

Besides, who of us can say that he is intelligent in all areas of life and that he always has the necessary, provable, and relevant facts at his disposal? Who of us does not at times pool his ignorance with someone else and call it a conversation, a discussion, or a class? Furthermore, do we not often expose our ignorance in order to seek light—to seek answers from anyone who is likely to have them? Those who make the charge against group discussion that it is a pooling of ignorance automatically place themselves in the seats of the prudent!

3. *These provable and relevant facts should be related to the goal of the deliberation.* This is more than likely the point at which creative, reflective thinking sets in. The goal may be some desire, ambition, or felt need. The facts are facts. But when a person relates the facts to the goal, he has to do some mental switching and re-aligning of his thought patterns. This is thinking. It is originating ideas he has never had before in all his life. It is the process of arriving at new insights and relationships, of analyzing, interpreting, and evaluating, and finally of coming to certain tenable convictions, conclusions, and solutions.

This kind of thinking is deliberative and reflective. It cannot be hurried nor forced, because ideas seep slowly into the mind even when the channels are free and open. When they are blocked the process is retarded, if not terminated completely. This kind of thinking ponders an idea, perhaps for days or months, even for years at a time. Old values are questioned and new ones wooed. Prejudices are surveyed wittingly or unwittingly; new conclusions and courses of action are considered. Finally, the answer comes—sometimes in the middle of the night—sometimes as a flash of light in the dark—and what a glorious moment it is!

4. *Mutual deliberation provides an opportunity for each person to share his thinking and feeling with other members of the group.* This is his opportunity to interpret the provable and relevant facts to the goal of the group's deliberation. Each person must have this opportunity, else he will be squeezed out of the group. For this reason it is necessary for each member to make his contribution to group thinking in one way or another. Perhaps not every one will speak because others may have stressed the points he intended to make, and there is no need for repetition. He participates, nevertheless, in the thinking process when he listens well and when he has an equal opportunity with others to offer

his contributions.

Any person who fails to express his thinking when he should steals from himself the opportunity to express his convictions and deprives others the benefits of his thinking. For this reason one valid, though limited, test of measuring effective group discussion is to count the number of persons who participate and the number of aggregate participations in a particular session, and correlate them to the number of persons in the group and the time allotted for deliberation.

5. *Each member should clearly understand and candidly accept the thinking and interpretation of each other member at its face value, even though he disagrees with it.* A major responsibility of each person is to understand the position of each other person in the group. To do this it is essential that he be given an opportunity to fully state his thoughts before he is interrupted or stopped. Those who disagree with him should not ordinarily interrupt him and cut him off until he has had a chance to say his say. Then they should ask him questions which help him to state his position more fully and completely. Any point that is not agreed upon may be pursued for further explanation and enlightenment.

In group deliberation every participant has the responsibility to state his position and to understand the position of everyone else. This is the foundation of common understanding and of accepting each other at face value.

6. *This mutual understanding of individuals and their respective solutions to the problem should be summarized or stated as a common core of agreement.* Expressing the common core of agreement serves to give security to the members of the group. It emphasizes those things concerning which there is unity of belief and conviction. To the extent that each person's viewpoint is incorporated into the common core, to that extent at least he is understood and accepted by the group and welded into its *esprit de corps*.

The General Conference of the Methodist Church meeting in San Francisco in May, 1952, became deadlocked concerning whether or not to adopt the Report of the Survey Commission. The previous General Conference meeting in Boston in May, 1948, ordered the survey to be made, and during the quadrennium spent approximately \$250,000.00 to secure it. When the Conference met in San Francisco the general boards and agencies of the church opposed adoption of the report because it would reduce their autonomy and board membership.

Many pastors and laymen were just

as determined to adopt the recommendations of the report as they would cut down the overall administrative expense and provide a greater degree of coordination among the boards and agencies. After the conference had been deadlocked for some time, a delegate moved that a committee of six be selected to deal with the report and bring back a recommendation to the floor of the conference. The Committee of Six was appointed—three in favor of adoption and three opposed.

After several meetings it became apparent that the committee was as much at loggerheads as the conference and that the members were unable to find a common core of agreement. Finally, someone suggested to the chairman of the committee, President Harold Case of Boston University, that the basic principles as recommended by the Survey Commission be put before the conference and the delegates be asked to vote on whether or not they favored the principles. This was done. The delegates voted in favor of adopting each of the five basic principles presented.

This was the common core of agreement needed. The Committee of Six then went back to work and soon agreed upon detailed proposals to present to the conference for adoption. They were adopted, and with the sense that a satisfactory agreement had finally been reached and that the will of the conference had expressed itself in church legislation in a way that best served the welfare of the entire church.

7. *With this common core of agreement as a foundation, remaining disagreements should be explored and evaluated with the hope of including them in the common core.* Many times disagreements result from saying the same thing in different ways. When the phraseology is explored and examined, the contending parties discover frequently that they agree rather than disagree about the contentious point. For this reason it is wise to explore disagreements rather than to emphasize them.

Dr. John Vayhinger reported that Bishop G. Bromley Oxnam requested two members of the New York Annual Conference, while engaging in a verbal clash, to re-state their arguments and their evidence. After the first person did so, the second said, "Why, I agree with you. We've been saying the same thing in a different way!"

8. *Disagreements remaining still should be interpreted and phrased as issues, insofar as possible, rather than as personal opinions. These should be*

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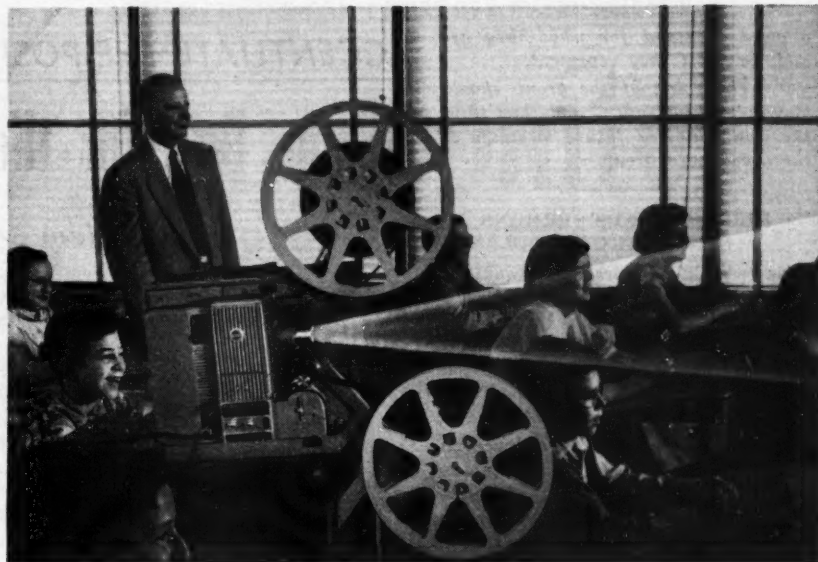
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allowed to stand for what they are and for what they represent.

9. *The spirit of the group should always be kept intact, and thus leave the way open for future meetings of the group as a group.*

#### NIEBUHR FINDS SERMONS DON'T MAKE NEWS

New York—If preachers wouldn't press so hard for publication of their sermons in the daily press, church editors could be more selective in their choice of religious news, in the opinion of Dr. Reinhold Niebuhr of Union Theological Seminary here.

Speaking informally at a luncheon given by Union Seminary for members of the Religious Newswriters Association, Dr. Niebuhr said that sermons are newsworthy only when the subject is relevant to urgent problems of the day, such as world peace and Communism.

The theologian admitted the "historical fact" that ordinary sermons are often dull and said they should not be regarded as newsworthy. Neither, he added, is there news appeal in sermons which expound Christian faith.

"Even a very good sermon is not newsworthy," he said, "and may be corrupted if you try to make it so." He added that picking one illustration out of many in a sermon destroys its unity, and quoting out of context may give a misleading emphasis.

Dr. Niebuhr said that sermons are further corrupted when a headline writer attempts to digest the content in a few lines of type, thus making the preacher's claims either "obvious or dubious."

Later, on a tour of Union Seminary, the RNA members were told that women comprise nearly one-third of its student body of 600. This is in sharp contrast to two or three decades ago when the school had no women students.

Of the 167 women at Union, the largest number are studying religious education, according to Dr. Mary E. Lyman, dean of women, who said the demand for qualified workers in this field cannot be met. A "very few" of the women, she said, are studying for the ministry. — RNS

#### BISHOP MARTIN IN KOREA

Bishop William C. Martin, of Dallas, Texas, president of the National Council of Churches, has been spending the holidays with the American troops in Korea. In addition to greeting servicemen, he has made contact with native Christian leaders in Japan and Korea and will visit many school hospitals and churches.

## ACCENTUATE THE POSITIVE

# Some Do's for the Church Editor

by William A. Ward\*

#### Make Your Bulletins Readable

**R**EADABILITY is of fundamental importance to any publication.

Write for the reader. Use snappy, clear-cut sentences. Remember the value of short, punchy, "fillers." Every church office has ample material of this nature.

Recognize and use your readers' talents. Scores of leading laymen and lay women of your church would welcome the opportunity to write 200-word articles on such subjects as "My Giving Testimony," "A Layman's Responsibility to His Church," "Why I Tithe," etc.

Guard against pious phraseology and theological vocabulary when writing for the church bulletin. Keep it clear.

Work toward typographical attractiveness. Readers of church publications are busy people, who receive several weekly and monthly magazines and daily newspapers. Your church paper actually competes with these professionally-edited, attractively illustrated publications. For this reason the church paper editor should use every tool at his disposal to increase the attractiveness of his bulletin. If the church paper is printed, the printer will be happy to help you "dress it up." Take advantage of such attention-getting devices as boxes (lines completely enclosing material you want to emphasize), bold face type occasionally to accentuate a sentence or paragraph, indentation of whole paragraphs on both the left and right sides (the white space draws the readers' attention to the paragraph), attractively prepared mats on tithing which are available for a very reasonable cost from such agencies as the Arthur S. Davenport Company, 404 Cravens Building, Oklahoma City.

Spice your bulletin with variety. Keep your readers guessing. For instance, use various colors of ink. Dark brown is more attractive than black ink. Blue is more soothing to the eyes than black. Your printer will be glad to cooperate with you at little or no extra expense. Above all, don't get into a rut using the same kind of headline type, same color ink, same type of articles, or same

stereotyped phrases. Variety will spice the life of your bulletin.

Use imagination. Don't be afraid to try new tricks, unconventional methods, something different. Experiment with various kinds of format (size and shape of your bulletin), make-up, headlines. Use headline type appropriate to each story. Every printer has a booklet of type specimens which he will give you.

Put yourself in your readers' place. Practicing the Golden Rule spells success for the church publication, as in every other undertaking.

Print as many names as possible. "A man's name is his most prized possession." We all like to see our name in print—if it is spelled correctly. Stories without names of people are without body. The expression, "Names make news" holds true to a very great extent in church bulletins. Avoid using, however, the same names each week. Some editors keep a roster of each member, and keep a check on what members' names haven't been used lately. By such a practice, everyone's name is printed occasionally, much to the delight of the entire readership.

Include pictures of individuals and groups. "A picture is worth a thousand words." This is especially true if the picture includes men and women, boys and girls in your church. It is a constant source of surprise and satisfaction to me to find how many of our readers keep their church papers week by week because of the interesting pictures of themselves and their friends. I find that a Polaroid camera does the job in an exceptional way for me, because it is possible to have the picture within 60 seconds after it is taken. Not only does this please the people right there on the spot, but it makes it possible to take the picture directly to the engraver for next week's publication. Since most churches do not have their own darkrooms, the Polaroid camera means the difference between having a picture in the church paper this week or a full week later. When writing the "cutline" for the picture, always be sure to list everyone's name. A picture plus a name is a surefire combination.

Exercise care in proofreading your bulletin. Church members expect a cer-

\*Public relations director, Schreiner Institute, Kerrville, Texas. Formerly director of education and administration, Marvin Methodist Church, Tyler, Texas.



tain number of errors in their daily newspapers because of the rush involved in their production. On the other hand, they feel that their church bulletin should be relatively free of confusing mistakes. Care in proofreading avoids embarrassing mistakes. Remember, it's far better and easier to do a job well than to explain or make excuses for doing a poor job.

Avoid the tendency to preach in the bulletin. Instead, reserve the pulpit for that, and your readers will appreciate it. Purposes of the church paper are to inform, inspire, and challenge—with the accent on information. Don't forget to include in each story the who, what, where, and why. Be specific. Your readers want to know these things.

**Borrow ideas from others.** Get on the mailing list of several churches of various faiths, most of which have good bulletins, and watch for interesting ideas to borrow.

**Compliment members frequently.** When your readers receive awards, civic honors, or special recognition, take advantage of this golden opportunity to give them a public pat on the back. This is good psychology, and sound Christianity.

**Help promote the work of the church through special articles.** The church paper can do a significant job of promoting church school attendance, women's work, and any other area of church activity through the use of special articles. Currently we are running a series of short articles on the advantages of belonging to the Woman's Society of Christian Service, and several new memberships have come in as a direct result of these informative stories. Another idea is to run a series of articles on the various departments, and classes of the church school, including location, names of teachers, age groups, and activities.

**Mail your bulletin early.** Allow plenty of time for a busy post office to process your bulletins and deliver them to your readers. Ordinarily, church bulletins are second or third class mail; consequently they have a low priority for handling. Check with your printer about when the deadline for copy is, and when he can deliver your printed bulletins. Allow sufficient time for addressing, and get them in the mails earlier than you think you should. Readers ought to get their church papers on Friday in order to be sure to read them before Sunday.

**Remember that the work of editing a church bulletin is vitally important and sacred in the eyes of God.** A task without a vision is drudgery. A vision without a task is fancy. But a task with a vision is the hope of the world.

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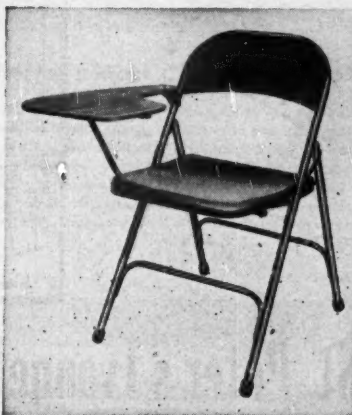
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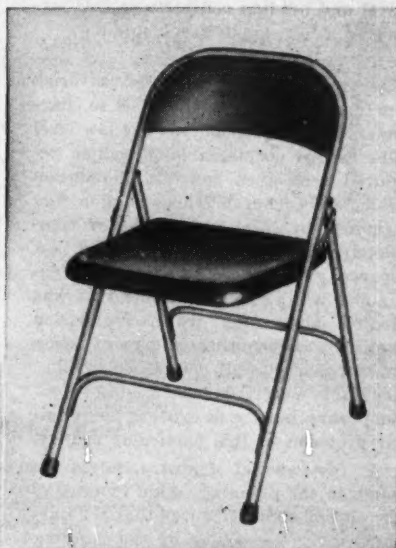
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**SAMSONITE FOLDING TABLET-ARM CHAIR.** Ideal for church meeting rooms, for auditoriums and classrooms. Sturdy, low-priced, long-wearing. Easy to set-up, folds easily, stacks in a minimum of space. 5-ply hardwood tablet-arm folds compactly with chair. Model #2625.



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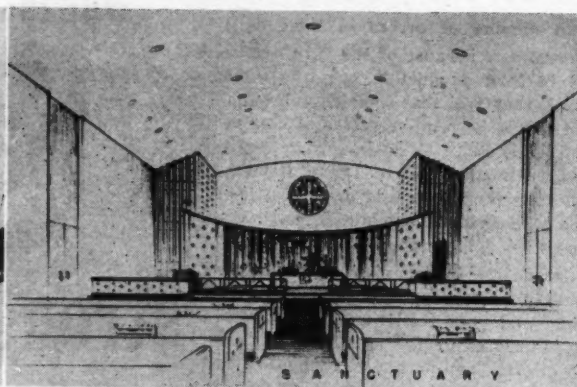
on your letterhead. Try it, test it, see how this Samsonite all-steel folding chair stands up. No obligation.



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To provide a new and complete plant for established community needs . . . a sanctuary to seat 400, and a departmentalized church school, within a strict budget.

The large site, though depressed in level and needing considerable fill, permitted a low, single level building.

The new building is basically contemporary but maintains the red brick surface and white trim that is so characteristic of the locality. The low level site needed considerable fill which required reinforced concrete foundation walls. The church school portion was required by local code to be of completely fire-resistant construction. A poured gypsum deck tied into a continuous white concrete cornice that was floated above the white foundation walls by alternating panels of glass and masonry wall. In this manner venerable materials were used in a contemporary fashion to express the peculiar problems of this particular project.

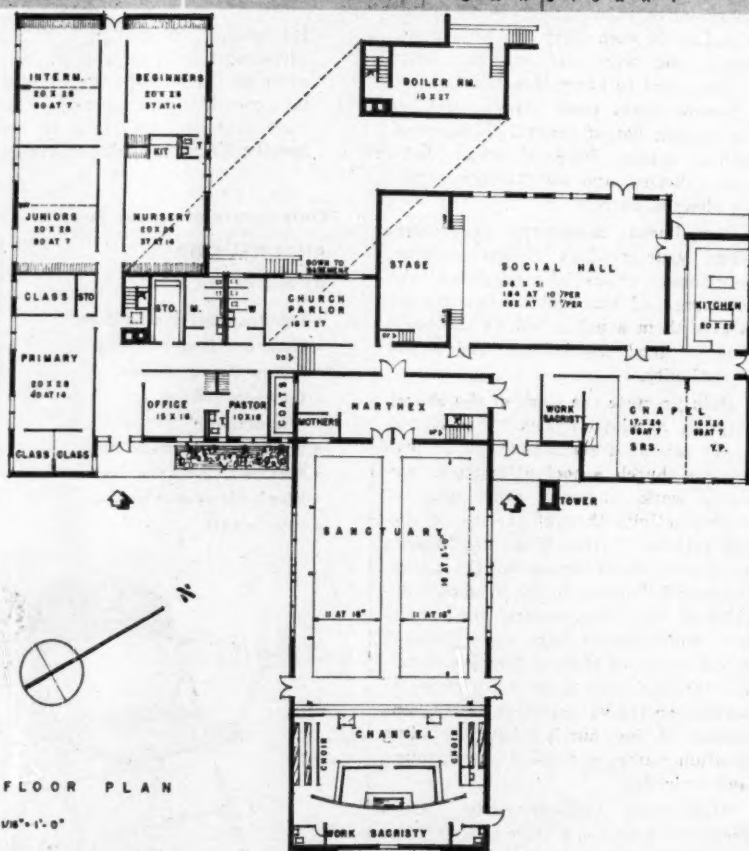
A few special features might be noted in the planning. One request by the church committee was that the narthex be in the center of the building together with the pastor's study and robing rooms. With such an arrangement, the pastor and choir enter the church from the rear of the sanctuary and form a processional that begins and ends the ceremony.

A complete kitchen was provided with a cafeteria-type self-service that would provide for maximum capacity of the social hall.

The chapel is divided by a folding partition and will serve as senior and young peoples church school rooms.

An area for the work sacristy and toilet facilities for the choir and participating churchmen is to be found separated from the chancel by a 10-foot plywood and fabric dossal curtain as shown in the sanctuary sketch. There is an altar in each class assembly room, and the entire church school is departmentalized.

The sanctuary and work sacristy is



## St. Peter's Evangelical Lutheran Church

Donald F. Drake, Minister

McLeod & Ferrara, Architects, Washington, D. C.

heated by warm air ducts and recessed convectors. The rest of the building is provided with hot water radiant heating pipes laid in the floor slab.

The sanctuary walls are wall-bearing masonry framed with steel trusses and purlins, and covered with a two-inch T. & G. wood roof. The rest of the building is alternately wall-bearing

and concrete beams and columns with spans executed in steel joists and covered by a poured gypsum deck with built-up roofing.

The capacity of the nave and chancel is 445; the educational area will accommodate 184 at tables, 262 in chairs. The total cost, including furniture, \$341,662.

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## OF INTEREST TO ALL PROTESTANTS

## A Re-Appraisal of Social Action

by Ellis H. Dana

EXPERIENCE has made this author a moderate and friendly critic of many of the methods used by the CSA (as well as premises). Thus, in setting forth his positions on his own and, largely at his own expense, he has written numerous booklets on our social action needs and also an article in our national official magazine of June 23, 1952—*The Advance*.

Administrators and staff members have too often been insensitive and have thereby overlooked the need for correctives in their aims and programs. This has now been borne out all too clearly in the Board of Review and is what many moderates have been emphasizing, in large part, for a long time—sometimes with too little official encouragement and recognition.

All too little has been duly credited to the influences of the moderate critics, who, all along, hoped to forestall the extremists from taking the field. But this organizing was inevitable, so long as certain CSA aims and policies were followed, especially with Congregationalism being so "grass roots" in its polity as over against ecclesiastical "high brass," with its tendency toward, bureaucratic centralization and power.

During the past five years, this writer has been importuned by many leaders and groups to join them in their "concern" over CSA, which he has steadfastly turned down. But this did not mean that he chose to give up his own individual "witness" as an independent and friendly critic. He has tried to handle his end in criticism constructively and in good grace. He now wishes to be counted upon to cooperate with whatever may be best to do and to share these views with the utmost tact, discretion and consideration. He agrees with a prominent Wisconsin Congregational layman who has also been a friendly critic and who agrees with the Board of Review but, said, "Well, I will go along with the Board of Review for one year and see what happens and hope for the best." That's good sense and good Congregationalism.

But as a son and grandson of liberal Congregational ministers in the mid-west, both of whom were highly honored in many ways for their pioneering in social service, this writer was always taught by them that to be an honest

This is a Congregational report. But every denomination finds itself today in somewhat the same position. Just how far can a Council on Social Action speak for the entire group? The question was raised in the General Council of the Congregational-Christian Churches and that body is trying to reach a decision. The author of the article is Ellis H. Dana, executive vice president of the Wisconsin Council of Churches, Madison, Wisconsin.

and fair dissenter was a great tradition in Congregationalism and that through the Holy Spirit working, a dissenter might often be creatively helpful. It is rather in what God has for Congregationalism in a revolutionary age that counts most and not merely personalities now involved.

## The Congregational Heritage

One reason for the Board of Review report was a need to study anew, starting with our history—the steady growth of Congregational social concern, which should be of general interest to all Protestant denominations.

Behind the present "social action" of our denomination is one of the most illustrious stories of any Protestant denomination. Starting with the Pilgrims, who landed at Plymouth and who, as essentially religious people, actually tried out community life on the basis of first century Christianity—we Congregationalists, by and large, have been "socially-minded" over these past centuries and have made no small contribution to American social progress and to Protestantism as a whole.

When we think of the record of our denominational social concern, it is to remember that no denomination played a larger part than the Congregationalists in the early development of our country. So, our social interest and concern have been traditional, and nothing new today. For, at the time of the Revolution, we were the largest denomination in all the New England colonies, save Rhode Island.

As we read the pages of our Congregational history, we should also take pride in our social pioneers, whose

names and works are widely known to other denominations. It was out of this long historical background that quite logically came the movement for a "Council for Social Action," at Oberlin in 1934. The primary emphasis in this proposal was to pioneer in the study and analysis of the points of social tension. But it rightly admitted that "equally sincere men, while holding as to the purpose of religion to lift the whole level of life, yet differed radically as to means and methods to be used to reach these ends." This problem still exists and is clearly recognized by the Board of Review report.

To the Council for Social Action (CSA) we must then give real credit under trying conditions in furthering the great social concern of the traditions, no matter what justifiable criticism has arisen and what lacks the SCA has often shown of not keeping in touch with the local leaders and churches. It is only natural therefore that further changes should properly be discussed and new procedures contemplated. These are now set forth in this brief, but well written Board of Review report of September 23, 1953, and which many (such as the writer) have long fought for.

## Analysis of the Board of Review Report

In the letter of transmittal under date of September 29, 1953, it is interesting that Chairman Chester Barnard, in turning over the report to the chairman of the Executive Committee of the General Council, chooses to mention that the Board "... has not ... reviewed the methods used during the recent controversy and makes no judgment concerning them." This is a significant omission since perhaps questionable "methods" were used on both sides, but not the least by the "pros" who met in session and strategy at the General Council at Claremont—to try to get around an asked for refrain from an action by the General Council, which they ignored. I wonder what might have been turned up in answer to this, as over against what the "cons" chose to do and not to do. This letter also rightly called attention to a need for a remedy for an "unresolved confusion" arising from "the lack of any basic document accepted by the fellow-

ship as a whole as to what its beliefs, forms and procedures are." This letter also points out that what is now confidential is to be turned over to the Executive Committee for further disposition, and then the Board of Review asked to be discharged.

According to the minutes, the Board was set up in March 1952, or two and one-half months before the General Council was to meet in Claremont, largely, no doubt, because of the warnings of many friendly critics, since 1950 at Cleveland; but more especially because of the announcement nationally of the potentially powerful League to Uphold Congregational Principles, headed by F. A. Bean, Sr., of Minneapolis, with an array of outstanding Congregational laymen from coast-to-coast.

The Board was empowered "to review all pertinent facts and make recommendations relative to the Council for Social Action." Nine highly representative Congregational clergymen and laymen "of widely diverse points of view" made up the Board. Frank W. Pierce of New York City served as chairman until July 1952, when because of his illness, Mr. Chester Barnard of the same city was elected chairman at the next to last meeting of the Board in August 1953. Although not as a member of the Board, the Rev. Dr. Douglas Horton, General Minister of the General Council, was elected as recording secretary, a logical administrative act, but one many critics have questioned as sound. In the five meetings held, it was agreed that the primary interest was to have "impartial inquiry and sound judgment."

#### Opposition Organized

It was of course early decided that the League to Uphold Congregational Principles (originally called the Committee Opposing Congregational Political Action) would be looked to "as a primary channel through which criticisms . . . should be brought to the Board." This naturally meant an organized but nevertheless extremist channel for criticisms.

This gave the League an opportunity (not always so open to the moderates such as the writer), above all, to handle the "hearing" and selection of the speakers scheduled on last June's agenda of the General Council meeting at Claremont, California. Strategically, this was an understandable position, although it is still open to question whether this action in thus officially recognizing this group was wise, even though it was the only committee with members in all parts of the nation.

The Board requested the CSA to re-

(Turn to page 24)



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#### "WHERE IS HE?"

When they came to the second church the bulletin announcement gave the answer. It was simply:

#### "HE IS HERE"

But there was still more to come. A third minister had been caught in the design and announced as his subject:

#### "GOD CHANGES HIS ADDRESS"

Now if someone would give us the new address everybody would be happy.

The three clergymen in the triangle were Harold O. McNeil of the First Baptist Church, Melford S. Knutson of the First Lutheran Church, and Lloyd A. Peterson of the First Presbyterian Church.

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**CHURCH MANAGEMENT**  
Found in Prospering  
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## A Re-Appraisal of Social Action

(From page 23)

frain from taking part in controversy while the CSA was under judicial inquiry, a request it also asked of the General Council, but which the "partisans" of the CSA chose to ignore when they got to Claremont to organize.

As this writer wrote in a special letter to our official magazine, *Advance*, just after returning from Claremont (as an associate of the Council for Social Action) he was dismayed—as many others were—that the CSA which was under official investigation should countenance and encourage a "vote of confidence" at the meeting of the General Council in June 1952 at Claremont, California. In fact, it is even now difficult to understand how in the same General Council meeting both a "hearing" upon the CSA and a "vote of confidence" could properly be entertained.

It would have seemed better statesmanship, if such a vote had been held in abeyance until such future time when the Board of Review had actually brought in its report (September 23, 1953). Besides, the so-called vote of confidence has been widely misconstrued by the public press and by delegates who have reported to their churches back home. This misunderstanding gained little for an impartial reception for the recommendations of the Board of Review since it prejudiced the conscientious efforts of nine widely respected Congregational leaders who were first appointed by the Executive Committee of the General Council and who heard all sides of the question at Claremont.

Besides, this showed up the proponents of the CSA, including certain staff members and Council members, as "politicking" in a most "defensive" manner.

There are national professional and lay leaders who could have wished that the General Council would have taken no action while the CSA was still *sub judice*. For this did not help build up general confidence, which is now so necessary to carry out major changes and which is the numb of strategy as to what will best accomplish most effectively the Board's intentions.

To consider lightly these arguments is just courting real trouble in the future, not only for the CSA and the Executive Committee, but for the whole denomination in ways comparable to that of the Evangelical and Reformed merger controversy, still going on.

But a good hearing was held at the General Council. The so-called profit-motive resolution was disclaimed. Voting privileges of the associates at the General Council were removed. At vari-

ous hearings, representatives of the CSA and of the Bean committee were present, but not all critics, who might have been more moderate and possibly more friendly, at least less extreme in their views.

Aside from the unasked for setback, the Board of Review continued to do a fine objective job. Stress was again placed on facts and high level discussion. A brief letter was sent out to all critics and interested parties including the General Council. There were 562 responses which were circulated among the members of the Board, but no summary or detailed analysis has yet been made for publication.

Nor has any such analysis been made available of all correspondence and records of the Washington office, nor highlights of the extended personal interviews with the staff and critics (nor who they were), nor what in detail was found in looking over the CSA publications.

But the Board members were thoroughly informed when they met the next time at the third meeting January 26, 1953 at which time the content of the "proposed report by the Board" was discussed. It was to be edited and soon shared.

Yet, little happened until August 19, 1953, when the actual writing took place and after many inquiries had been answered by the recording secretary that it might not appear until early 1954. This answer disturbed many critics and caused some prodding within the Board for immediate action and to stop the long delays.

Final drafts were distributed in early September and then brought to the final meeting of the Board on September 21, 1953. The report was put into final form; and each member—all signed—was allowed to add "a footnote of comment, amplification, or disagreement." Two members did—Gideon Seymour and Congressman Walter Judd—which letters have proved important, if not controversial.

### The Minority Letters

Mr. Seymour, in his letter, emphasized the deep lying significance of the controversy that created need for a Board which restrained Board language minimized and with the general Board agreement on the "need for drastic reforms in the conduct of the Council's work." This letter held the staff responsible for "an interpretation so slanted that the purpose of the Council has often been scarcely recognizable in the activities of recent years."

In a long letter, which really amounted to a strong minority report, Dr. Judd stressed his disagreement on the recommendations not being "sufficiently thorough-going to correct the unsatis-

factory situation, which the report described" (admitting he could only attend one of the five meetings held). He gave what he called "supplementary recommendations," the chief ones of which were that the report does not go far enough and that it does not "do" enough. He then suggested that the CSA should be officially revised by certain specified amendments to the By-Laws which would strip the CSA and "devote itself" to educational efforts toward local churches. He rightly raised a question as to how representative a body the CSA is and how then can it determine "substantial unanimity" in the denomination as to the Christian course in any political area. He favors rather pronouncements from the General Council even though he says it is out of proportion in clergy. He questions that CSA can use direct efforts on behalf of the denomination to influence legislation or governmental action as being against the philosophy and polity of the Congregational churches and as taking away from a primary educational task. He wants it changed in status from Council to Commission; the Washington office should be discontinued because it has little to do and even then not sufficient resources. He advocated engaging new personnel and that CSA funds be raised by voluntary contributions and not taken from benevolences. He considers "the wrong way to secure Christian social and political action" in a need for distinctly individual emphasis. He gravely questions the values of pronouncements or pressures by church bodies, but rather by persons in the field. But to return to Board.

### Take Charter More Seriously

Concerning the charter the Board found "no fault," but emphasized it "should take this charter more seriously," after which it quotes the charter. In upholding CSA's place in the denomination it nevertheless warned that it "is not authorized to act as anything but an agency" and "the chief offense of the CSA lies in its lack of a sense of responsibility to the denomination."

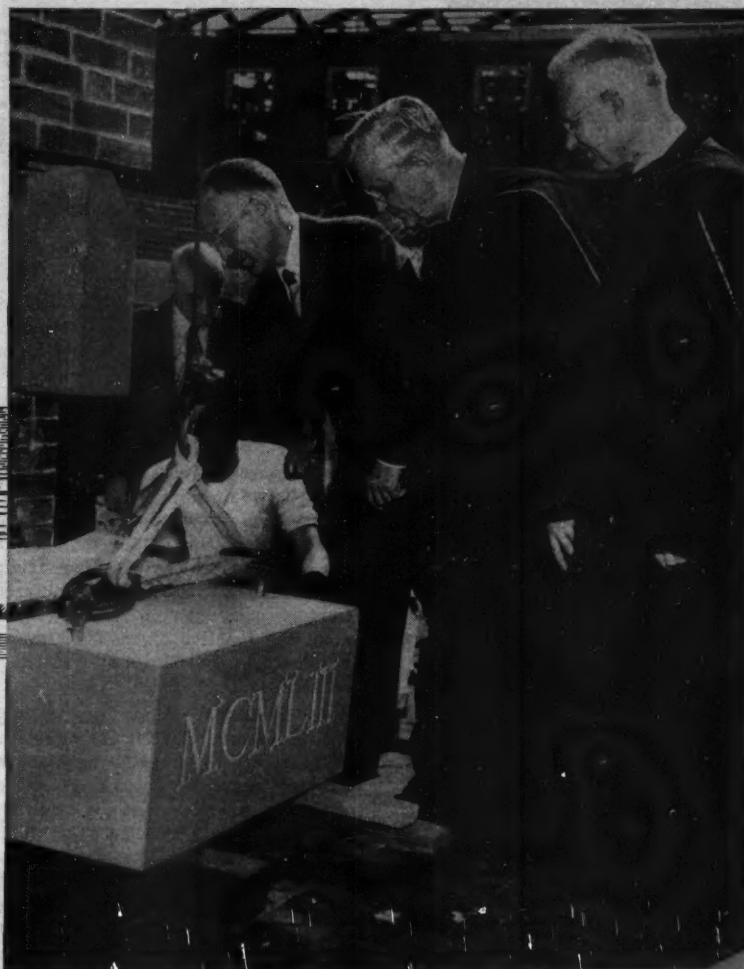
The Board held the General Council and its Executive Committee as also responsible for not seeing to it that CSA represented the denomination in its diversity. It strikes at a CSA practice ("Stewardship of CSA") to say that God "does not negate responsibilities toward human society nor relax the discipline of fellowship," which is both highly Protestant and Congregational in principle. It also strikes at spokespersonship which CSA has maintained and tried clumsily to carry out, i.e., it can never "divest itself of its official status" and "only for itself." This is absolutely

(Turn to page 60)





A. C. Amsler, chairman of the building committee, Seminary President George A. Long, and Vice President James T. Vorhis lay the cornerstone for one of the buildings already under construction on the new campus of the Pittsburgh-Xenia Seminary in Pittsburgh.



## CORNERSTONES FOLLOW CAMPAIGNS

Before cornerstones can be laid, money must be raised. Usually, this involves a successful fund-raising campaign.

Such was the case with Pittsburgh-Xenia Seminary, which trains the future leaders of the United Presbyterian Church. This 159-year-old institution faced the problems of inadequate classroom facilities and overcrowded dormitories. It initiated a bold relocation plan, involving an

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In an official church publication,

General Chairman Samuel A. Fulton wrote: "The Committee had been hard at work under the able direction of Ketchum, Inc., and we wish to pay tribute to the assigned members of its organization for their valuable leadership and planning, without which we would not have accomplished this work in such a short time."

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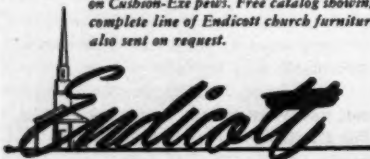
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# Traditional and Contemporary Architecture

by *Herbert A. Brand\**

**"P**ROVE all things, hold fast to that which is good" should be our watchword in this discussion. Let us try to define these terms so that we may keep our discussion within proper bounds. So-called contemporary or modern church architecture is that which has been developed principally in the last decade in this country and in the last two or more decades in Europe.

Like many new developments it has often gone off on a tangent, breaking too sharply from the past and striving rebelliously to be radically different. Contemporary design should spring from the function of the building and the best use of advanced methods of construction.

By traditional architecture we mean the use of that which is borrowed from the past but this may be modified and adapted to present needs and methods.

Let us remember that the traditional styles of architecture such as Gothic, Georgian, Colonial, Romanesque, and others, were contemporary at the time of their inception and that they grew out of the religious life and art of their times. At first the word Gothic applied to churches built almost entirely of stone arch and vault construction. They were held together by gravity without the use of structure in tension. As used now, we borrow only the arch form and the style might better be called the "pointed arch style" rather than "modern Gothic." Present day labor costs demand that we cease using the hand labor required for Gothic ornamentation and that we follow methods of the machine age.

On the other hand there seems to be no reason why our contemporary architecture should not borrow things from the past that are good in our times. A contemporary church can certainly be designed with a gable roof as well as a flat roof or lean-to roof. All of these roof forms are borrowed from the past. After all, in the design of a church, the most important thing to achieve is a worshipful atmosphere. We must also hold to the principles of good architecture, that is, harmony, unity, and pro-

portion. A church should be designed from the inside out. Yet the exterior should leave no doubt as to the purpose of the building.

In regard to style, a building committee should keep an open mind and not tie the hands of the architect by demanding a contemporary or Gothic or Colonial design. It is your architect's job to design a church to meet your requirements, so far as your budget will permit. Let him give you the full value of his services, first by submitting his solution of your problem. Do not make any arbitrary decisions before this is done.

## The Appeal of the Contemporary

by *Albert F. Heino\**

**B**EFORE we can discuss our subject it seems to us that it must be defined. What do we mean by contemporary or traditional architecture? Certainly no one is proposing that we go back into the distant past and reproduce historic styles exactly as they were built in their day. On the other hand, only an iconoclast would suggest that our heritage of beautiful ecclesiastical architecture should be totally ignored. Every building constructed today is contemporary in the sense that it is built today to meet some need of the present. Many contemporary buildings which copy forms of the past are dishonest because their basic structure is engineered using modern structural frames under a false skin aping a style of the past. You have seen Gothic arches of plaster covering structural steel supporting members or a reinforced concrete frame covered by a veneer of stone detailed to copy the forms of historic architecture.

At the risk of causing an explosion we will attempt to define contemporary and traditional architecture:

**Contemporary architecture** is the expression of our life and times in the forms of existing materials and technology, adapted to the purpose of the building.

**Traditional architecture** is the en-

\*This is the opening address, given by Mr. Brand, Chicago architect, in the symposium on Traditional and Contemporary Architecture. Mr. Brand was chairman of the discussion. The papers which follow were presented at the same meeting.

\*Architect, Chicago, Illinois.

velopment of the requirements of our life and times in the forms of historic architecture.

Great architecture that will stand the test of time is first of all honest. It expresses its purpose and reflects the civilization which creates it. The Gothic cathedrals are great architecture because they represent man's first attempt to build lofty arches and large open windows in a basically masonry structure. However, spans are limited and great counterbalances of masonry were necessary to support the lofty vaults. Today with our modern technology we are able to span great distances with relatively light structures. The structural forms differ from masonry arches and therefore should receive different treatment in the architectural expression. Today, few churches could afford true Gothic architecture even if it could be adapted to modern planning requirements.

We are unwilling to admit that the best of church architecture has been built and that the future holds no hope that a vibrant and beautiful church may be built expressive of its period. We believe that the same inspiration that created the great cathedrals exists today and needs only encouragement to be brought forth in truly worshipful buildings which will reflect our times.

#### Few Good Contemporary Buildings

Unfortunately few really good churches conceived and built in the spirit of our times exist. Few architects can resist the demands of a building committee that he design in the Gothic, Colonial, or some other style. As more successful solutions appear this resistance will be overcome and we shall be on our way to a truly beautiful church architecture expressive of our period. With the experience of the past combined with modern technology the architect of today has a storehouse of materials and methods to draw upon that his predecessors would have envied. Think of what Michelangelo would have done with reinforced concrete, structural glass, structural steel, aluminum, pre-fabricated structural elements or forced flow hot water radiant heated slabs. Most certainly he would not have told his clients to ignore them and build a copy of the Parthenon.

In the search for true expression of the church in our day we must ask ourselves "What really is a church?" What do we seek in the design of a church? Surely it must be different from all other buildings and possess a quality designed to lift men's minds above their worldly cares and provide an atmosphere of peaceful reverence and communion with his God. It must

(Turn to page 30)

## Monroe

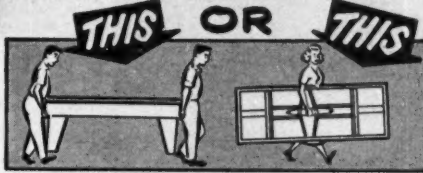
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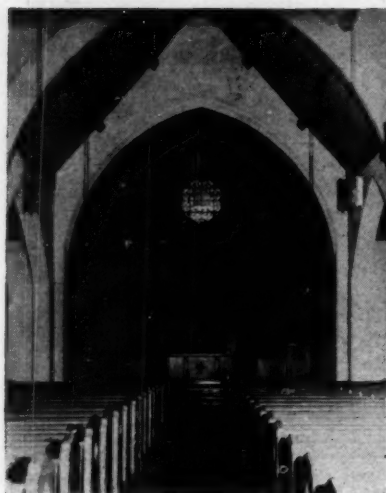
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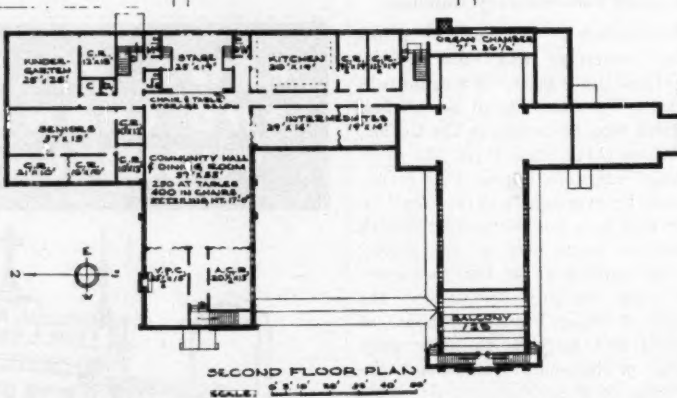
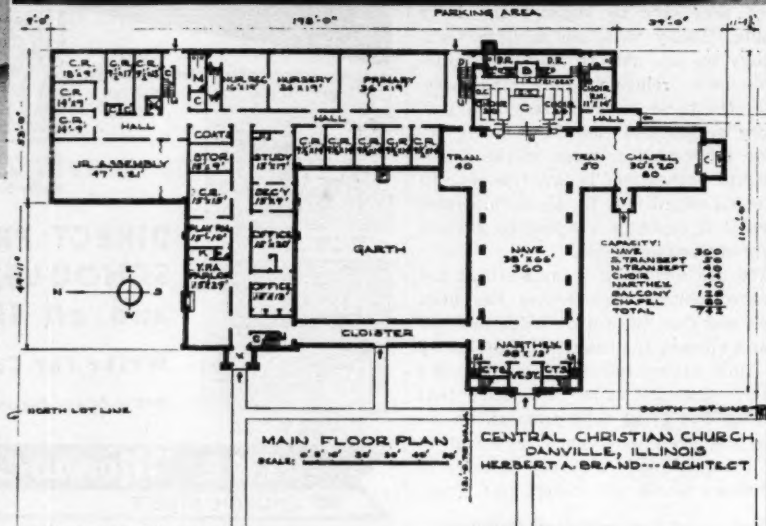


THE church located on a large wooded lot, a block away from the old church property, is an example of what can be done to take care of the worship services, Christian education, social and young people's activities of a growing congregation.

The main facade faces west and a large cathedral glass window is placed above the main entrance portal. To the left is an enclosed cloister which connects the L-shaped Christian education building with the sanctuary, thus completing the quadrangle which encloses a Garth or garden court. An outdoor pulpit serves to make this a place for open air services. The worship unit is cruciform in plan with low side aisles, high nave with clerestory windows and equal transepts. The chancel in the east (the traditional location) contains the divided choir and baptistry, altar, communion rail, pulpit, and lectern.

A high dossal of red velour forms the background for the altar and encloses the baptistry. High Gothic arched timber trusses, and a series of arches dividing the nave from the side aisles, give a cathedral-like and worshipful interior treatment. A chapel south of the south transept connects for overflow seating.

The parish house or Sunday school section of the building provides for church offices and the class and assembly rooms for the small children on the main floor. The youth and adult classes are on the second floor. A social and dining hall with stage and kitchen are also located in the second story. All Sunday school and social activities are carried on above grade in well lighted and ventilated rooms. There is no basement space except for Scout rooms and heater room.



## Central Christian Church Danville, Illinois

G. G. Sias, Minister

Herbert A. Brand and William H. Brand, Architects



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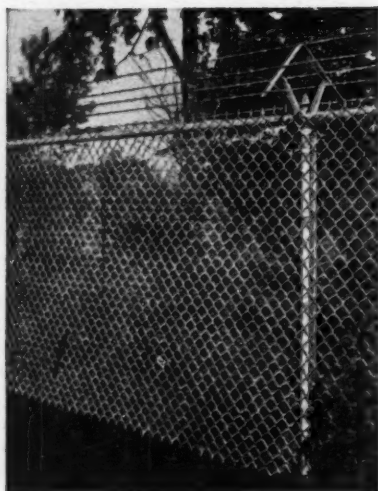
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## Anchor Fence

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## Appeal of the Contemporary

(From page 27)

be man's best effort for truly it is hal-  
lowed ground. It must say to the world  
"This is God's house." It must be  
honest.

To us the answer to these lofty purposes is not a box with oversized windows surmounted by a cross. To many this represents so-called modern architecture and we are sorry to report that many such atrocities exist, one on a collegiate campus not far from here. Beautiful architecture of the past has not been the product of the T square and triangle only but used the graceful form of the arch or curved surface. It is said that the straight line does not exist in nature and the best we can do is emulate nature. We cannot equal it with our greatest efforts. To new and beautiful forms we must make full use of the symbolism of the church and do the whole in full color. For instance, stained glass can find new beauty in the forms to come. In our opinion we must not discard the religious iconography in this scintillating material. It will find new expression as stained glass artists design in pure color in unpainted glass of myriad colors and thicknesses.

### A Beautiful Chapel

On a recent trip to Finland we visited a beautiful contemporary chapel in Turku, done by Professor Brygmann. In this chapel, located in a pine and birch forest, a huge window on one side of the chancel admits intense light onto a curved wall on the opposite side. It is the brightest area in the chapel, accenting the altar. The lower aisle wall on one side is also of glass bringing the glory of the forest into the church. Planting on the inside provides a transition from nature to man-built beauty. The severity of the interior is relieved by delicate wrought iron screens and fixtures. In this atmosphere one could not help but feel in the presence of God as much as in a towering and formal Gothic cathedral. Perhaps it was a little easier because of its informality.

We believe that the world has not yet seen its most beautiful ecclesiastical architecture and will not see it until the end of time. Successive civilizations will produce even greater buildings than we have seen. We must make our contribution in the progressive march of time. The act of worship does not change but man does. History records this change as it will surely record our deeds. Shall we be found wanting and incapable of our own expression?

## The Spiritual Supremacy Of the Traditional

by E. R. Benedict, Jr.\*

**N**OW we are to consider what might be called a more traditional approach to church design. Notice, please, that I use the word approach; no architect today is proposing to reproduce an ancient building of generations ago.

This is not a simple subject; it is almost as complicated as the subject of religion itself.

Some years ago I was impressed with this question as to what suitable church design should be. *Time* magazine ran a series of pictures of extremely different designs showing contrasts and questioning their merit. The architectural magazines have considered the subject. One article was called "Anarchy in Church Design." These papers only raised questions; they offered few conclusions.

Instead of comparing buildings I believe we should be comparing our philosophies of design. There are apparently deep differences in our several minds as to what a church building should be. I have become convinced that everyone who designs a church should have in his mind a very clear understanding of the answers to the following questions:

What is a church building for? What should it do for us?

Why do we build church buildings?

Let us consider the nature of the activity for which we build, and the significance of a church building. Then let us consider the architectural means at hand to serve this activity. And last, let us consider some current ideas in architectural thinking generally, and note their significance for church design.

### Why Do We Build?

Our church program consists basically of education, fellowship, and worship. All these are planned to enrich and strengthen personal living today and to prepare us to meet the problems of today in our relations with others. In all this there is special emphasis on worship.

For education we need well lighted classrooms designed to serve the several age levels of students with provision for using teaching aids.

For fellowship we need assembly halls, the stage, the kitchen, church parlors, all designed for good seeing and acoustics.

For worship we need space illumin-

\*Architect, Chicago, Illinois, of the office of Naess & Murphy, Architects-Engineers.



ated so that all may read, arranged so that all may see and hear.

All this space must be arranged for efficiency, convenience, comfort, and good maintenance within limits of resources.

We should take every advantage of new materials and equipment. Radiant heat is a great thing for churches; so are precast concrete floor joists, plastic floor and wall coverings, and dimmers on lights.

But over all this structure and for the worship area particularly, we need an expressive design character that symbolizes for the members the meanings of religion, a design character that expresses and supports the emotions of worship, meditation, and prayer. We need a character that provides a satisfying setting and atmosphere for the experiences of baptism, for communion: "This do in remembrance of me"; for the last services for our friends and loved ones, "In my Father's house are many mansions."

We need a satisfying atmosphere for celebrating Christmas, Easter, for hearing the great choral music of the church. Think again of the words of the Messiah anthem, "For unto us a Child is born, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

We need a satisfying setting for singing our great hymns such as "Rejoice Ye Pure in Heart," or "Faith of Our Fathers Living Still," the meditative hymn "O Master, Let Me Walk With Thee," or the glorifying hymn, "A Mighty Fortress Is Our God," an appropriate setting for hearing stirring sermons on Christian living and religious truth.

We architects are challenged and called upon to create designs that will support these experiences so effectively and so beautifully that the architecture helps to rekindle in its members high resolves—new convictions, that inspire fresh dedication to Christian leadership in a society that is so deeply disturbed.

#### An Expression of Faith

And then those responsible for the design of our churches must remember that a church must stand for and express certain realities about our faith and religion if it is to be most effective.

A church building is a monument to faith in an eternal God, and the way we design it shows how sacred it is to us. Its appearance in the community is a daily reminder of the significance of our faith. For this the design should not be weak or barren.

The building is an altar in the sense that we focus here our age old impulse

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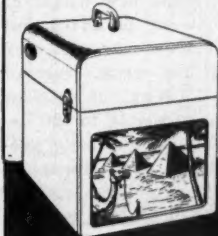
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to reach out to a power and spirit that is greater than ourselves, that is timeless and universal. It should present to him some evidence of our reverence for his omnipotence. For this proportions should be broad, generous, ample and strong.

The building should express man's upward reach toward a higher morality, his reach above imperfection. For this graceful upward reaching lines are necessary.

The church is also the place where we learn about and show our respect for the great heritage in Christian theology and literature. Here we study what our greatest thinkers and leaders have said and done about our faith. Here we try to rethink and interpret all this for our needs and instill it in our children.

This heritage we are studying with an urgent prayer to guide us in our use of science and atomic power. For this design should show stability, respect for authority, continuity with history rather than a break with it.

And then for the individual as he worships we can just mention some of the emotions of his typical experience:

Reassurance and strength in sensing the presence of law and orderliness in the universe.

Serenity and Repose—feeling preservation midst life's uncertainties.

Reaffirmation of belief in God.

The impulse to glorify and thank God.

Repentance for human error and gratefulness for fresh opportunity.

Radiant satisfaction in faith and integration of self.

For all this architectural expressiveness lies in strength of lines, graceful proportions in curves and masses, focal points of enrichment and color, contrasts in light and shadow.

This then is the activity we would house expressively. In all the centuries during which these experiences have become human realities certain architectural proportions, shapes, and forms have been built up by association and because of psychological fitness to become a language for expressing these meanings. It has grown through architectural periods of poor design and good design. It is a language that is eloquent and therefore meaningful for church members.

Today we find some new means of expressiveness that can be added, but because there are some new ones why should we scrap the great body of time proven ones? Why not consider all of it as being available to the designer as widening his means to provide more suitable and appealing buildings?

A design conceived in this spirit is

bound to have a character that has familiar elements in it. It may even have something traditional about it. Horrors!

How can a design conceived in the desire to avoid anything traditional be as effective?

How can we in all respect assume to disregard this design heritage? A design expressive for our time must express these religious meanings in order to satisfy our needs.

It must declare what it has to say in language people can understand easily.

When an exploring design is being considered which seems doubtful of serving these needs, it would be safer to go to a more familiar design. It would be fairer to the congregation.

The architect's responsibility is to design a building the members can take unto themselves as their own and warm up to. He is not called upon to press on them a design that is probably expressive for him personally but of questionable significance for the members. He must control his design to provide what he understands will be suitable for the members.

A great piece of architecture will arise as the designer displays his breadth of understanding of all these meanings, and when the expressive elements are blended beautifully. The appeal of the satisfying design will lie in its apparent fulfillment of intent to show great devotion to and faith in something supreme. All parts of the design must appear to have a share in expressing a big design idea.

And now brief comment on some current thinking in architecture generally.

We find ourselves in the midst of transition efforts to find new design meaning; architects are groping for design character that would seem to be most fitting for today's buildings.

Mr. Saarinen, a leading authority, recently analyzed current design and found six or seven differing directions led by as many outstanding architects with personal convictions strong enough to lead others. Lesser designers follow with a mixture of the several influences. He notes that all these lack spiritual quality. Now in church design spiritual quality is supremely important. We must not risk the lack of it with questionable designs.

The design appeal in so many contemporary buildings is based on sheer pattern, intriguing relation of masses, interesting textures conceived with little regard for religious emotional content. This is confusing to the layman because he respects the clever pattern

(Turn to page 36)



## A UNIQUE PICTORIAL PRESENTATION

# Symbols for the Books of the Bible

by Ernest O. Brostrom\*

A QUESTION as to how to make expressive use of a series of window openings in the building of the First Baptist Church of Butler, Missouri, prompted the accompanying illustrated selection and this development of symbols, one for each of the books of the Bible. There were sixty-six such openings, thirty-nine for the Old Testament, twenty-seven for the New Testament, and they were arranged in due relationship to each other. They became a featured part of the architectural design.

The sympathetic interest of the pastor, Everett E. Hancock, having been co-operatively aroused, the building committee consented to the use of such symbols, while directing that the selection be made reverently, prayerfully, that they bear positively on Biblical themes avoiding traditional forms which might contain legendary aspects, and that they be kept most simple.

In seeking symbols to appropriately represent the central thought or message of each of the books, looking

through our own library, inquiring at two university libraries, and applying at the Library of Congress, it became apparent that such a tabulation had not previously been systematically made. The search enables the saying, "To our knowledge there is nothing of this kind anywhere in America."

Drawing upon a Swedish work, *Nykeln till Biblen* (Key to the Bible) by K. O. Akerhjelm, for the thought of the books, and upon available sources on Christian and Church Symbolism, the architect prepared and submitted a list of subjects and a tentative suggestion with alternates for a symbol for each of the books. Mr. Hancock chose more mature themes suitable for the Baptist faith and countered with a selection or suggestion for a symbol for each Bible book. The idea being unique, the symbol suggestions were checked with Leonard J. Larson, minister of the Covenant Evangelical Church, in detail, and with Fred Smith, Congregational minister, for their reactions, and valued pointers. After full presentation to the building committee and serious discussion the symbols illustrated were selected as being acceptable and proper for this church. They were translated into

lead and glass by Hoperoft and Pringle after cartoons by the architect. Mention should be made of *Halley's Pocket Bible Handbook*, *Peloubet's Bible Dictionary*, and the *Scofield Bible*, among other items used for reference.

The illustrations are much reduced photographically from the full size working drawings and are not retouched.

Without endeavoring to bring out all the points and shades of interpretation the following tabulation is in brief: The name of the book of the Bible; the subject or theme; the symbol used; a comment or where not obvious a slant on the interpretation; and the colors suggested.

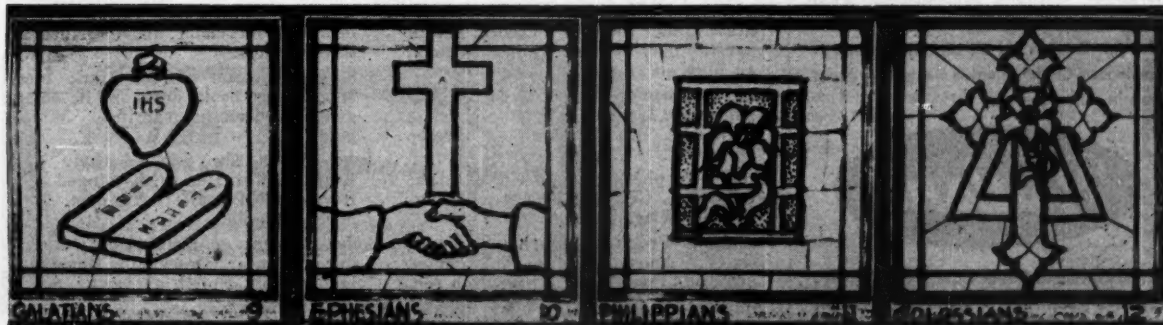
### I

#### OLD TESTAMENT

##### Thirty-nine Books

Genesis—Beginnings; Creation. Hand of God, out of cloud, trinity of rays, light down-pouring. Blue background.  
Exodus—Advent of Moses; Redemption. The burning bush, not consumed. The call. Triple flames. On red.  
Leviticus—Laws of God; Atonement. Altar of burnt offering. Old Testament worship. Aspirations. Natural on blue.  
Numbers—Service and conquest; Sojourning. Vine and grapes. Richness

\*Architect, Kansas City, Missouri. Readers who desire to see the complete charts of Old and New Testaments may secure photostatic copies by addressing Mr. Brostrom, care of this magazine and enclosing one dollar for each photostat which will include symbols of both Old and New Testament.







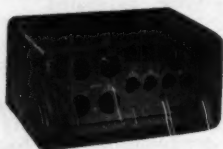
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of the promises of God. Natural on white.

Deuteronomy—Reuttering Mosaic code; Obedience. Tables of the law. Duties to God, duties to men. Stone on blue.

Joshua—Commissioning a leader; Victory. Sword and scepter in V (victory) formation. Steel (silver) and gold on red.

Judges—Seven servitudes; Deliverance. Breaking column with figure 7. Descending standards. Grays on yellows.

Ruth—Beginning Messianic line; Redeem. Sheaf of wheat. Humble gleanings seeds redemption. Golden 'gainst blue.

I Samuel—Beginning the monarchy; Courage. Crown and sling. God overcomes by simple means. Crown black on green.

II Samuel—Advent of Davidic line; Before the Lord. Crown and scepter. Kings too depend on God. Penitence. Golden on purple.

I Kings—Division of the kingdom; Jehovah Lord. Seal of David breaking (dividing). Darkling gold on fading purple.

II Kings—Fall of Israel, captivity; Thus saith He. Broken column with chain of captivity (chain from above). On red.

I Chronicles—Genealogies; Reignest over all. Scroll I with quill at top of its writing. "Things omitted." White on golden.

II Chronicles—Solomon and the Kings; Sundering. Scroll II with quill closing the record of parallels. White on dark blue.

Ezra—Rebuilding the temple; The word. Plumb, square, level, and trowel. Words are as tools in building. On green.

Nehemiah—Rebuilding Jerusalem; Pray and work. Sword and setting maul. On guard while at work. Natural on red.

Esther—God's providence; Reality thereof. A queen's crown. A flowering stem of growth. Golds and greens on blue.

Job—Suffering rewarded by God; Trial. Bleeding heart, circled with faith, hope flowering. Natural on white.

Psalms—Hymn book of Israel; Praise. Golden Harp. Strike the chords in worship. Golden on purple.

Proverbs—Wisdom of the ages; Words for life. Lamp on roll book. Light from ancient ways. Golden and white on orange.

Ecclesiastes—Vanity of man's wisdom; Under the sun. Peacock. A rich spread may be but vain. Natural on blue.

Song of Solomon—Type of Christ and Church; Love. Engaged circle with rose. Redeemed united always. On violet.

Isaiah—Prophecy of crucified Messiah; Salvation. Cross on distant hill. Dagger, duplicity. Against gray.

Jeremiah—Prophecy before and in captivity; Amend. Chain restrained arm, hand on stone. Natural on red.

Lamentations—Weeping over Jerusa-

lem; Sorrow. Pilgrim's staff, with tears. The staff of compassion. Silvery on gray.

Ezekiel—Priestly prophet; Glory of the Lord. Wheel of wings, spokes of trumpets. Mysteries. Flamelike on blue.

Daniel—Messianic prophecy; Universality of God. Lion's mouth clamped shut. Power demonstration. On red.

Hosea—Apostasy of Israel; "Return." Bar sinister on shield. Domestic experiment, restoration. Black, yellow, blue.

Joel—Famine, judgment; Day of the Lord. Hand lifted in blessing. Trinity and two fold nature. On russet.

Amos—Restoration through Christ for Judgment. Cross through crown. Punishment, Davidic restoration. Color on green.

Obadiah—Judgment upon Edom; Retribution. Broken scepter, 'gainst cave mouths. "As thou did it." Orange backed.

Jonah—Concern for Gentiles; Missions. Whale mouth casting up man. Reproof and re-commissionment. Blue backed.

Micah—Judgment, consolatory; Pardoning. Sword broken over lance. "Who is a God like unto thee?" Blue background.

Nahum—Destruction of Nineveh; Judgment. Broken yoke and falling masonry. An "utter end." Browns on red.

Habakkuk—Consistency of God; Faith. Shield of faith, Bible on the shield. Shielded while asking, Why? Golden on purple.

Zephaniah—Judgment, Salvation; Jealous. Hebrew star on scales of justice. Weighted 'gainst plumb rod. On red.

Haggai—Rebuilding the Temple; Life and service. Building the temple. 'Tis as his word. Against blue.

Zechariah—Messianic prophecy; Love and care. Cross emergent out of winged parchment. Apocalyptic. Color on white.

Malachi—The advent; Love of God. Angel issuing out of cloud. Messages of love, of rebuke, and of hope. As sunset.

## II

### NEW TESTAMENT

#### Twenty-seven Books

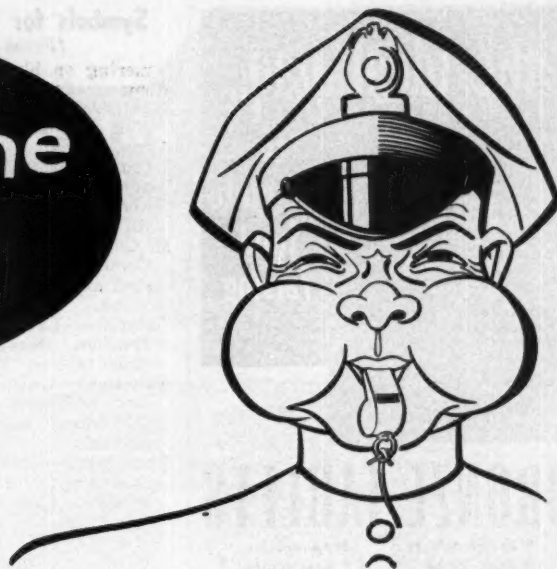
Matthew—Jesus the Messiah; the King. Open book, crown upon it. Proclaiming the Kingdom. White, gold, on purple.

Mark—Jesus the Wonderful; The Servant. Outstretched hand, light beams from cloud above. Natural, sunset hues.

Luke—Jesus, the Son of Man; Ideal Man. Open book, cross on it, emergent. Redeeming sacrifice. White, gold, red.

John—Jesus, the Son of God; The Eternal. Chi Rho with winged orb. Revealing Himself to his own. Red, dove, on gold.

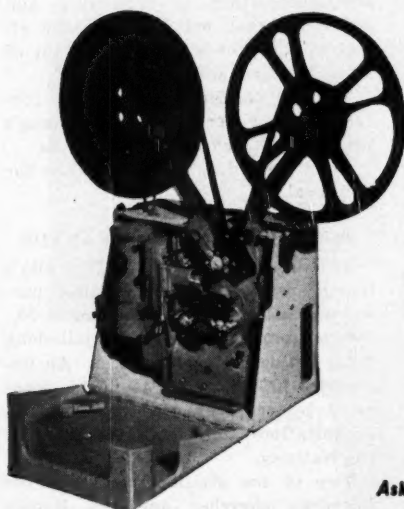
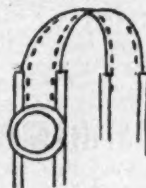
Acts—Descent of Holy Spirit; Founding of Church. Descending dove with halo. Holy Spirit at work. Shim- (Turn to page 36)



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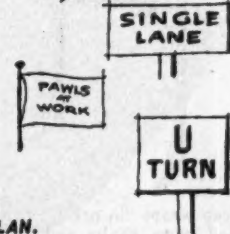


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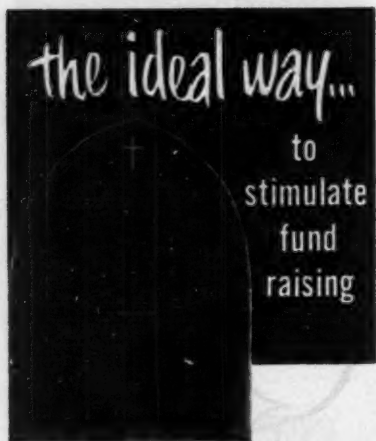
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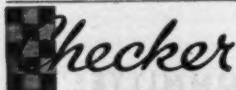
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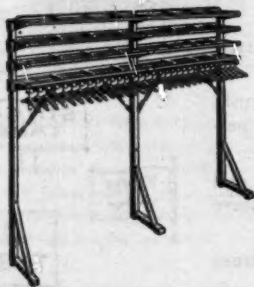
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## Symbols for Books of Bible

(From page 34)

- mering on blue.
- Romans—Justification by Faith; Gospel for world. Cross emergent, orb. For all mankind. White, red banding, silver.
- I Corinthians—Christian living; Lordship of Christ. Chalice with plate and wafer. Loves remembrances. Silver on orange.
- II Corinthians—Apostleship of Paul; Comfort and Ministry. Shepherd staff and tilted cup. Exhortatory. On violet.
- Galatians—Law versus grace; True freedom. Heart bearing IHS, above stone tablets. Natural on silver.
- Ephesians—Unity in the Church; The Body of Christ. Clapsed hands under the cross. Doctrinal and practical. On blue.
- Philippians—Humility and Christian experience: "All." Lily in barred window. Paul imprisoned. Natural, gray wall.
- Colossians—All sufficiency of Christ; Glory. Flowering cross, triangle in back. Eminence of the Lord. On violet.
- I Thessalonians—Second coming of Christ; "Wait." Aureole parting clouds above open grave. Coming Lord. Sunrise colors.
- II Thessalonians—Second coming; "Day of the Lord." Aureole, yod centering, clouds flame tipped. Sunrise brilliant.
- I Timothy—Christian ministry; Thou aughtest. Two trees, an oak and a birch. Set example for youth. On blue.
- II Timothy—Good soldier of Christ; Loyalty. Sword on open book. "Be not ashamed, but strive." Steel on white, on violet.
- Titus—Qualifications of minister; A pattern. A staff supported set of scales. Ideal Christian worker. Golden on red.
- Philemon—Forgiveness and brotherhood; Receive. Clapsed hands with shackles broken on one, rough diamond. On gold.
- Hebrews—Message to Judaism; Christ's covenant. Parchment, anchor linked to it, flukes about cross. On green.
- James—Pure religion; Faith shown by works. The carpenter's tools. Express your faith through talents. On white.
- I Peter—Persecution of Christians; Suffering. Cock crowing upon inverted cross. Ere time is passed. On blue.
- II Peter—Corruption and apostasy; Remain pure. Sword through snake. Sword of truth hold in remembrance. On red.
- I John—Christian brotherly love; Know. Candle lighted, backed with Solomon's knot. Keep fellowship light. On emerald.
- II John—Christian doctrine; Truth. Snake (apostasy) barred from the open door by flaming sword (truth). On crimson.
- III John—Christian responsibility; Hospitality. Lantern above wide open doors. Fellow-helping. As opening into gold.
- Jude—Apostasy; Trust and keep the faith. Coiled rattlesnake about to strike. Keep from rattling teachers. On yellow.

Revelation—Jesus Christ, past, present, future; Enthroned. Book, open, seven seals, Alpha and Omega, Glorifying red.

## Spiritual Supremacy of Traditional

(From page 32)

but misses spiritual meaning he wants to perceive.

Then because we are surrounded with so much modern streamlined design in the machines, gadgets, and automobiles stimulating us with a style conscious atmosphere, we are tempted to worship the new and different as being automatically the best.

In modern or contemporary design the key word is function. Every functional need is proposed to be served without compromise for any reason. Let us remember that outward architectural form of a church building that is controlled to be expressive will be restricting to some degree on sheer freedom of some functions. This is merely the harmonizing of all parts to the big idea. We are apt to make a fetish of function.

In closing let us remind ourselves that we are not commissioned to lead people into an atmosphere that is totally new just because it is conceived in study and not by happy intuition. Indeed, in the highest sense we should feel we are commissioned to provide an atmosphere that is reassuring and steadying, that will reinforce the effort of the church to lead men out of their tensions and confusions.

We are challenged to be not confused by the very conditions through which the church seeks to guide us.

It's a big order, but let us strive for that goal.

## 50,000 VIEW NATIVITY PARADE

Reading, Pennsylvania—This city's fourth annual religious Christmas parade was witnessed by an estimated 50,000 persons who lined the mile-long route ten deep in some places. An impressive procession of 44 floats, sponsored by churches or other religious organizations, told the ageless story of the Nativity.

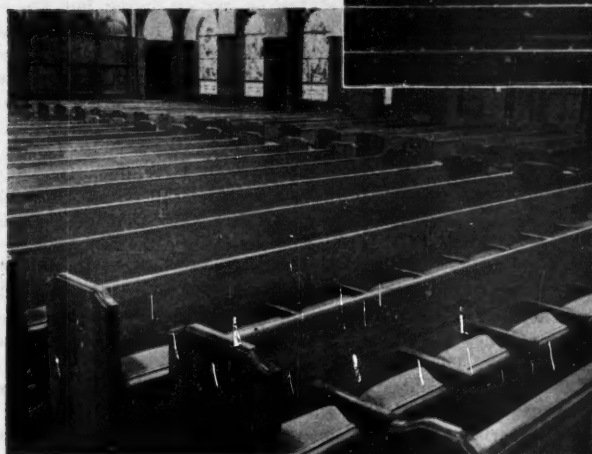
Two of the divisions, those of the Lutheran churches and the Roman Catholic organizations, entered a series of related floats, each one telling a part of the story. The Lutheran entries portrayed the Annunciation to the Flight into Egypt. The Catholic floats traced the Nativity story from the homage of the Wise Men for Mary and the Child to a symbolic float calling on all nations to "Come and Adore." In addition to floats there were 11 bands, all of which played hymns and other religious Christmas music.



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## The Machinery of Sympathy in Operation

by George Stoll

A MAN is lying in a hospital bed. He is very ill. Others in the ward have had visitors. He has had none. He is alone—very much alone. And he is very much afraid. He conceals it, but he feels it. Then a hospital visitor trained by a chaplain comes in. He is friendly, sympathetic, understanding. He will come again. The sick man will have a friend—one who will be interested in him while he is there and when he leaves. Maybe he will get well after all. Maybe there is still something for him to do in life.

A man is in jail. He has broken the law and been caught. He is afraid and he is resentful. He puts on a bold front but he thinks nobody cares.

And the jail chaplain comes in.

A man is in the state mental hospital terribly distressed. He can't take the pressures of this life. He knows nobody cares. He is living in an imaginary world to escape this one so hard to him.

And the mental hospital chaplain comes in.

A man is in prison. He has been convicted as a felon. He is surrounded by other felons. He will have a term of months, years, maybe many years. When he gets out he will be a marked man. It will be hard to get a job. He is resentful and discouraged. He feels that every man's hand is against him, so his hand is against every man. He feels that nobody cares.

Then he meets the prison chaplain. These chaplains are men prepared

For some years George Stoll, retired Louisville, Kentucky, industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

for their jobs. They know how to change men's thinking. They know how to listen as well as to talk. They know that listening is often more important than talking. They are the salt of the earth. One is not surprised at their consecration. That was expected. But one is amazed at the horse sense these men show. The seminary must have something in those training courses.

But when men are prepared and able to render such a splendid service—the kind of service good officials appreciate having for their people—it is sometimes necessary that special backing up of the official is needed to enable the placing of the chaplain on the job and assisting him in it. The plight of people in prison and in jail—people sick in mind or body—is not a fairy story to be heard of and forgotten, dismissed with the benediction as we go about our several interests. To see that they receive ministry is our business.

And if there is a task at the healing institution and the correctional institu-

tion, what about the child-caring institution?

If there is need for someone to minister to adults who are "sick and in prison," what about the child?

The adult may have wasted his substance on riotous living but the child has not had his heritage. The adult may be able to regain his place through his own effort—the child cannot even earn his own living. Love and care are so needful and so much his right. Of all the resources of a country what can compare with its child? Of all who have a rightful call on us whose claim can compare with that of the child?

And the claim cannot be paid by dollars. Dollars are needful, but they are not all-sufficient. Isn't this something about which we can be very realistic, very practical? Isn't this a place to be doers of the Word?

With more than a dozen years of working at this problem of getting one man to take a responsibility in one area and another man or group of men to work in another area, the Committee on Institutions of the Louisville Area Council of Churches has worked out a sort of general plan which includes program and progress sheets. It goes like this.

### PROGRAM AND PROGRESS SHEET KENTUCKY CHILDREN'S HOME

Meeting Date: Third Friday of every month at one of the churches represented  
7:30 p.m.

#### Sub-Committees

1. Steering Committee—Plans projects and programs for the committee.
2. Personnel (chairman and representative from each church).
  - a. Responsible for keeping file on

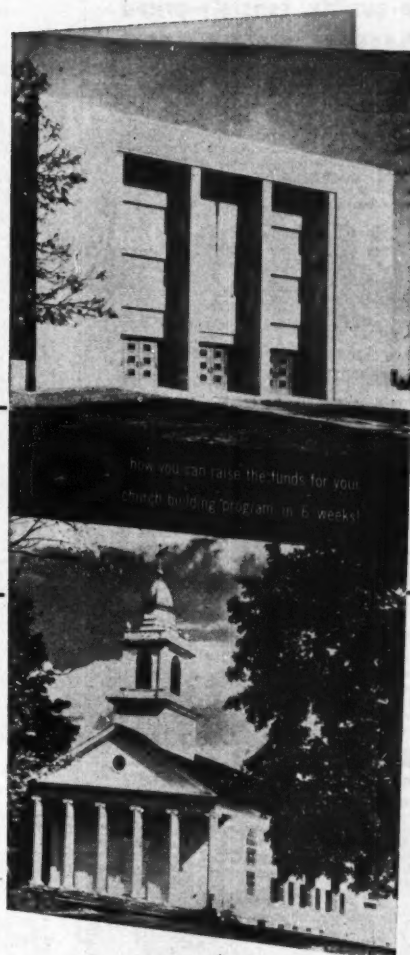
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- interests and abilities of members.
- b. Seeks to find new men to serve on committee activities.
- c. Responsible for maintaining attendance at meetings.
- d. Acts as nominating committee to present nominations annually to committee.
3. Prevention
  - a. Study the causes of broken homes that these children come from—alcohol, gambling, both parents work, disappointment over lack of neatness, mother-in-law, extravagance, what else? How can these be guarded against?
  - b. What are some of the other causes for children coming to K. C. H.?
  - c. How can these things be prevented?
  - d. A study of home life and church influence to strengthen the home.
4. Religious Activities
  - a. Get acquainted with the chaplain and all members of the staff.
  - b. Counseling with children and chaplain about their problems.
  - c. Church services, Sunday school, need for teachers.
  - d. Get churches interested in children while they are in the institution and after they are released.
  - e. Counseling with house parents.
5. Institution Program
  - a. Grounds and buildings. Farm garden; other self-support.
  - b. Equipment and furniture.
6. Contact with other organizations and agencies. Make contact with and establish good cooperation with other groups interested in K.C.H.
7. Finance
  - a. Costs of buildings and grounds.
  - b. Amount allotted to institution by state; other sources?
  - c. Costs of food, clothes maintenance, recreation, school, etc. How does this compare with children placed outside the institution?
  - d. Purchase order procedure.
  - e. Future plans for expansion.
8. Public Information
  - a. Make available to the churches represented in the committee information of what the committee is doing.
  - b. Release to the press news of the activities of the committee if such information should be made public, in accord with the policy set by the Committee on Institutions and the Executive Committee of the Louisville Area Council of Churches.
  - c. Keep a file of clippings from magazines and newspapers which have to do with the Kentucky Children's Home and the field of child welfare and report each month to the committee.
9. Staff Acquaintances. Get to know the members of the staff at the Home and to know their problems.
10. Recreation
  - a. Recreation program
    1. Get acquainted with the physi-

- cal education director and staff members.
2. All children should participate in recreation activities.
3. What crafts could be used for the various age groups?
4. Entertainment and parties.
5. Boy and Girl Scouts.
- b. Athletics and Gym
  1. Get acquainted with coach and staff members.
  2. How is the gym used and how can it be used to better advantage?
  3. Swimming program.
  4. How can we get more children interested in the athletic program?
  5. Need for tennis courts or other equipment.
  6. Good sportsmanship. Train cheerleaders in good sportsmanship.
11. Crafts (See No. 10)
12. Library and Education
  - a. Get acquainted with the school teachers.
  - b. Is there a need for more books?
  - c. Are the books of good moral standards?
13. Child Welfare
  - a. Health program—meals, hospital care, clothes, etc.
  - b. Canteen. How much do children have to spend? Do all children have an allowance?
  - c. Sponsors. Someone to take a special interest in the children, have them to dinner, take them to a movie, send them birthday presents, cards, etc.
  - d. Good citizenship plan and council savings. How equal a "corner on celebrities?"
  - e. Make a study of Child Labor Law. Does it contribute to crime to take away the right to work?
  - f. Study Youth Authority program.
  - g. Placement.
    1. In foster homes.
    2. For adoption.
    3. For graduates—employment, residence, etc.
    4. Summer and after school employment.

This is the Machinery of Sympathy in Operation.

### BIBLE INSTITUTE TO DISCONTINUE FM STATION

Providence, Rhode Island—WPTL, non-commercial FM radio station operated here by the Providence Bible Institute, will discontinue operations at the conclusion of its regular broadcast period on Sunday, December 20.

Dr. Howard W. Ferrin, institute president, blamed the station's limited audience, TV competition and lack of adequate financial support for the decision to take it off the air nearly six years after its first broadcast.

He said the institute's board of trustees "believe the monies used to subsidize the radio can better be used in a much-needed program of providing aid to our growing student body."—RNS

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## PRIMING THE PARSON'S PUMP

*Edited by David A. MacLennan\**

"**W**HAT are the common faults of preaching?" Self-criticism is salutary; if not chronic and morbidly introspective, it is a means of improvement. In a first year class in homiletics fifty of us recently tried to answer the question. All of us believed in Christian preaching, held it to be a priority of the Christian minister, and were convinced that it would be needed in the future, notwithstanding other media of communication and persuasion. Except in discouraged moods following our own attempts, we do not share Woodrow Wilson's view that "one of the proofs of the divinity of our gospel is the preaching it has survived." What were some of the weaknesses of present-day preaching?

1. Choice of irrelevant or superficial themes. The pulpit must not an-

swer questions no one is asking, nor fail to help men ask the right questions.

2. Dullness. By our treatment, our manner, our voices, we tend to give the impression that the decisive truth we proclaim is fiction, and insipid fiction at that.

3. "Over-intellectual" approach. Remember this was suggested by seminary students more exposed to university chapel sermons than most of the population! It is flattering, but the point is that an educated minister, with necessary and commendable concern for the worship of God with all one's mind, is apt to forget that a person is more than mind.

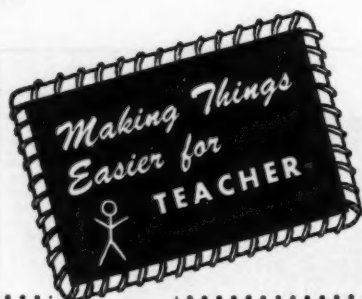
4. Too many illustrations. A string of synthetic beads held together by a thread of scripture is often dangled in front of the captive audience. (Some were inclined to think that those guilty

of No. 3 would be helped by one effective illustration at least).

5. Sub-standard vocabulary. Either the "dialect of Canaan"—traditional religious words and phrases without clear definition, or colloquialisms, slang, and other forms of questionable speech. Tomorrow's preachers felt that the truth should be expressed memorably, pictorially, vividly, clearly and that it can be so expressed without jargon, slang, pedantic or obsolete terms. (Fowler's *Modern English Usage* has some sharp definitions and examples of these.)

There were other faults named. No one spoke captiously or caustically; the reporters applied much of their criticism to their own efforts. Instead of listing the other common mistakes or deficiencies this may be enough for your own self-examination! If you have had opportunity lately of hearing or

\*Professor of Preaching and Pastoral Care, Yale University Divinity School.



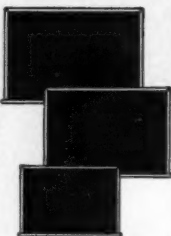
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DAVID A. McLENNAN

reading sermons—including your own—you may wish to send in your list. What about the alleged dearth of theological, Biblical interpretation preaching? What about the amount of "peace of mind" sermons delivered from our pulpits? Is there too little "know why" and too much "know how"?

### A MONTH OF BEGINNINGS

January, month of beginnings, is here, with less than five months before summer! In a few weeks we shall cross the threshold of Lent, with its sad and splendid reminders of the last earthly pilgrimage of our Lord to Calvary and Olivet—and beyond. Next month's "Priming the Parson's Pump" will be devoted to the preaching of the cross. Of course this crucial theme is for every season, and forms the tremendous foundation and background of the Christian message whatever the particular topic may be.

What shall we preach about on the Sundays preceding Lent? Why not try sermons on one or all of the three subjects which led the survey conducted by the magazine *Guideposts* in 1952? Did you jot down the sermons which men and women across the country said they wanted most to hear? Three subjects received over 60% of the total vote. First in demand was for sermons on "How can I make prayer more effective?" Second was for pulpit messages to answer the question, "How can I make the greatest contribution to life?" Third (18%) indicated a desire for preaching which would indicate "Ways to increase religious faith." These preferences in the order named were submitted by "regular church-goers." "Non-regular church-goers placed the last—on "ways to increase

religious faith"—first, and sermons on prayer third. After these three subjects the following were in fourth and fifth place: "How religion can eliminate worrying," "Happier families through religion." You and I may be tempted to discount popular opinion polls, and assert that the faithful preacher of the word must give people what they need and not what they want. Nevertheless results of this survey are encouragingly close to the center of human need and to the Christian answer to it. Certainly sermons on the above themes cannot be abstract, nor avoid facing what was once called the preacher's forgotten word, "How?" Here are some thoughts inspired by the subjects.

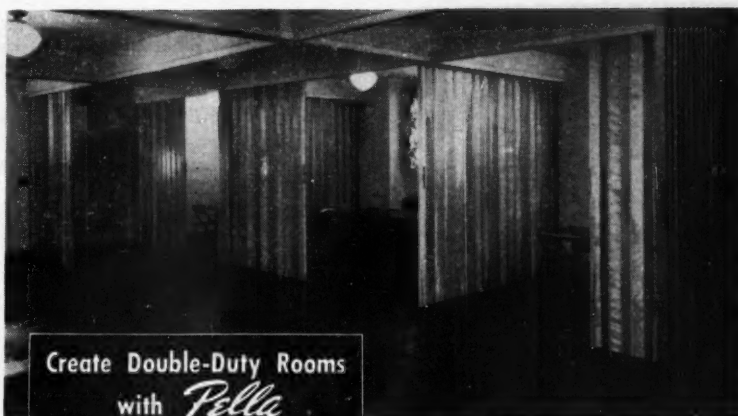
### SERMON SEEDS

1. *How Can I Make Prayer More Effective?* Such a sermon should be addressed not to those who are as the Scots say "far ben"—deeply within—the school of prayer, but to those who are beginners. "Five-finger exercises" in learning to pray, and their equivalent in learning to pray, are elementary and indispensable. On such a theme, keep that man or woman steadily in view who may not need to hear convincing arguments on behalf of prayer's validity; most of our people readily acknowledge that prayer helps, or would, if they knew how. Into my office comes a student whose father's life has been profoundly shaken by the unexpected death of his wife. He had always given at least vague assent to the main propositions of the Christian faith. He has been a nominal member of one of our churches. Now he desires earnestly to have first-hand acquaintance with God. With true discernment he senses that if he could pray meaningfully this would be experienced. His son asks, "What can I give him to read that would not be neither too coldly theological nor yet superficial and just pious?" More persons than we suspect are asking as did the first company of the Lord's men: "Lord, teach us how to pray." (Luke 11:1) The late Joseph Fort Newton's little book of prayers (*Altar Stairs*, Macmillan Co.) contained this preface: "To all who, weary of seeking without finding, are willing to walk the quiet way of prayer." To such souls we would speak. Do not overlook this other obvious fact, that we speak most helpfully on prayer when we keep our Lord and his teaching and practice of prayer before us. However valuable much current "critical orthodoxy" may be (and I for one am grateful for its corrective, and for its recall to the dynamic center of the gospel), it must never cause us



to minimize the Master as Teacher and Exemplar. Profitable for the preacher and for his preaching is a study of Christ's use of prayer, however fragmentary the gospel record.

This leads to a text for this particular sermon. Matthew 6:5, 6 provides a specific answer, or part of the answer to the question, "How?" J. B. Phillips translation comes with freshness, even though the KJV and RSV remain best for the scripture reading in the service. "... when you pray, don't be like the play-actors. . . . But when you pray, go into your own room, shut your door and pray to your Father privately. Your Father who sees all private things will reward you. And when you pray don't rattle off long prayers like the pagans who think they will be heard because they use a lot of words. Don't be like them. After all God, who is your Father, knows your needs before you ask him. Pray like this—" (*The Gospels, Translated Into Modern English* by J. B. Phillips. The Macmillan Company, 1953, pages 10, 11). Textually this passage is almost like the electronic eye operated doors—it opens itself. (1) Be sincere in your praying. Recall Jesus' picture of the man besieging as well as beseeching his neighbor for food when an unexpected friend comes to him at an inconvenient hour. (2) Find a place where you may pray privately. Your own bedroom; a corner of some other room through which there is a minimum of household traffic; dropping into a church, where environment and associations induce quietness and stimulate devotion. (3) At first pray "privately" not only in the sense that your only audience is God, but in the way in which a child "tells it all" to a parent he has come to love and trust. (4) Pray definitely, which generally means that our petitions are brief, direct, simple. To "rattle off long prayers" inhibits clear thinking concerning our need and God's answer and will. Prayer is a two-way inter-communication system. If we only "send" lengthy messages, how can we "receive" the "signals," the messages from our divine Chief? (5) Pray in the manner of the Model Prayer. Of course here you may well reserve fuller treatment for a series on the Lord's Prayer, but a few useful inferences from the prayer may help (a) Recall and reaffirm the God in whom you believe. He is "our Heavenly Father" disclosed and brought near in Christ. An ancient principle reminds us the rule of praying is the rule of believing. (George A. Buttrick expressed this in his book title of a year or more ago, *So We Believe, So We Pray*.) How we think of God determines our view of



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prayer. Thus do we honor or hallow his name, and deliberately create—as one of our theologians has written—"a spiritual milieu in which an encounter with the living God may happen." (b) As honestly as you can, pray that God's rule may prevail; his will be done on earth as it is in heaven—beginning with you. Thereby we clear the channel for God's power to flow through us, even though its destination is likely to be other than we would choose. (c) Now you are ready to ask for what seems most necessary to your growth and peace. It may be as Christ said, as mundane a petition as "Give us today the bread we need."

Thou art coming to a King,  
Large petitions with thee bring.

As one observed long ago, it is legitimate to pray for anything that it is legitimate to ask our Heavenly Father for. (d) Always ask for forgiveness and for "forgiveness." At our best we are sinners, penitent and forgiven sinners by his abundant grace.

Is the foregoing too much for one sermon of twenty or twenty-five minutes? We could preach two or three sermons on these aspects and not exhaust their significance.

Another type of sermon to answer this question might have three main divisions: (1) *Preparation*. This would include moral and psychological preparation. Of course, in one sense we cannot adequately prepare nor do we need to prepare. He is already "beforetime with my soul." We should not seek him had we not in a measure found him, and been found by him. Yet recall Jesus' story of the man invited to a wedding and the reception after, who did not bother to prepare himself. (Matthew 22:1-14). We do need to "fling off the dirty clothes of the old way of living" (See Ephesians 4:22, 23). Christ gave clear directive here when he said we must leave our gift at the altar and attend to any unfinished business with our brother from whom we may be estranged. (Matthew 5:23, 24). Next comes the mental or psychological preparation: we must deliberately divest ourselves of tensions, irrelevances, preoccupations, if we would tune in to the central station. Will television sets suggest an illustration of this? (2) *Imagination*. "I have set the Lord always before me," said one of the psalmists. Did he not do it as we must by an act of imaginative faith? Pictures, symbols, help many to do this. Others find they can turn in a moment within an invisible chapel or quiet room built by imagination "inside." Retreating within, they picture themselves waiting for the divine Guest who is also Host. At first, and

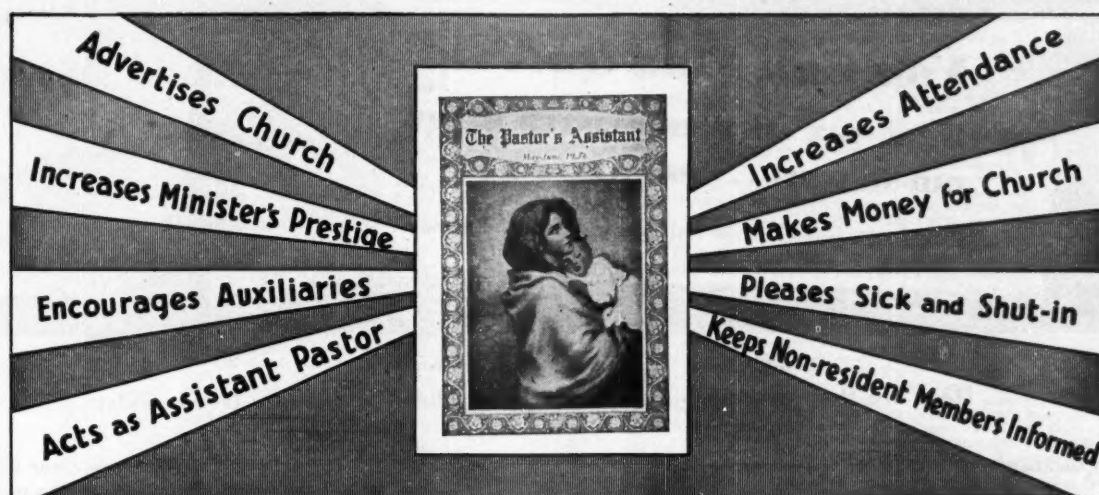
often thereafter, distractions come, uninvited "guests" knock at our chapel doors; these are told to wait until he comes whose presence brings light to find solutions, healing to restore our hurt souls, power to follow him on the daily trek. Always to the seeking and waiting soul he comes. Sometimes it will be true as in another Upper Room long ago, "the doors being shut, Jesus came and stood . . . and said . . . 'Peace be with you.'" (John 20:19). The third step in realizing God's presence and power through prayer may be called (3) *Participation*. We must be receptive to his coming and responsive to his leading. He will show us tasks we must do with him and for him. This will include faithful participation in his community's worship week by week, in kingdom projects, in tasks he has undertaken to accomplish on our planet. "You are my friends," he said, "if you do what I command you." That which he commands he makes known in the scriptures, through his spirit operating through his body the church, through the same spirit enlightening and directing our consciences. So does prayer become effective. (If you would like to see how a sermon on this second plan was expanded into a devotional booklet, *The Upper Room Series*, 1908 Grand Avenue, Nashville 4, Tennessee, has one entitled *Making God Real*—10 cents).

## THEMES AND TEXTS FOR OTHER SERMONS

"Getting the Habit of Prayer"—Psalm 35:17: "Evening and morning and noon will I pray." (Here, notwithstanding appreciation of the RSV I would use the KJV; the former speaking of uttering "my complaint and moan." The RSV version may be a more accurate description of at least a few of my prayers!) Let the words provide the structure or plan: (1) at our earliest waking moment (2) at the center of the busiest day; (3) at day's end, since only God can finish any day for us rightly—with evil cancelled and covered, good accepted and confirmed, his peace bestowed and active when we are not.

Another sermon could use the provocative title, "How to Get What We Want From God." Text: Psalm 37:4—"Take delight in the Lord, trust in him, and he will act." (KJV: he shall give thee the desires of thine heart"). Of course our wants must be our true desires. They must be "screened" by the mind and spirit of Christ. If we first make God and the doing of his will our delight, then we shall desire the

(Turn to page 48)



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\$153,422	1225	\$200,000	\$384,412	University Park Meth. Church, Dallas, Tex.		\$31,497	696	\$125,000	\$172,955*	North Presb. Church, Cincinnati, O.	
135,000	1071	350,000	373,632	Second Presb. Church, Kansas City, Mo.		31,203	545	125,000	134,050*	First Meth. Church, Conway, Ark.	
83,267†	425	Budget Pledging Doubled		First Presb. Church, Philadelphia, Pa.		31,000	400	110,000	102,042*	Washington Street Meth. Church, Petersburg, Va.	
80,850	725	150,000	193,867*	First Meth. Church, Gadsden, Ala.		30,437	314	15,000	127,018*	Zion Luth. Church, Glendive, Mont.	
78,266	1100	225,000	304,744*	Christ Episc. Church, Cleveland (Shaker Hgts.), O.		30,229	651	108,000	139,453	Good Shepherd Ev. Luth. Church, Philadelphia, Pa.	
73,198	1150	200,000	206,572	First Methodist Church, Jackson, Michigan		30,011	345	75,000	90,173	McKendree Meth. Church, Washington, D.C.	
67,000	714	150,000	204,261*	St. Andrew's Episc. Church, Wilmington, Del.		30,000	900	175,000	214,120	The Meth. Church, Austin, Minn.	
61,253	560	150,000	151,958*	First Bapt. Church, Artesia, N. M.		30,000	376	125,000	158,234*	First Luth. Church, Kansas City, Mo.	
60,000	976	300,000	316,614	St. Sophia Greek Ortho. Church, Washington, D.C.		29,743	255	100,000	134,786	First Bapt. Church, Lansdale, Pa.	
58,400	816	200,000	263,758*	Westminster Presb. Church, Decatur, Ill.		29,160	549	100,000	104,561*	The Meth. Church, Maryville, Mo.	
58,000	500	200,000	242,060*	Grace Presb. Church, Jenkintown, Pa.		28,148†	577	Budget Pledging		College City Lakeside Presb. Church, San Francisco, Cal.	
52,000	710	125,000	181,101*	Grace Luth. Church, Watertown, S. D.				Quadrupled			
51,910†	449	Budget Pledging Doubled		First Presb. Church, Tallahassee, Fla.		28,000	253	100,000	125,000*	Cottage Grove Ave. Presb. Church, Des Moines, Iowa	
51,291	270	Open	250,188*	Preston Hollow Presb. Church, Dallas, Tex.							
47,000†	750	Budget Pledging Tripled		Melrose United Church, Hamilton, Ontario		27,943	636	100,000	150,751*	Christ Meth. Church, Oklahoma City, Okla.	
47,000	709	200,000	233,959	Brighton Presb. Church, Rochester, N. Y.		27,000	393	75,000	103,100*	Episc. Church of the Resurrection, Miami, Fla.	
47,000	654	175,000	207,402*	First Presb. Church, Burlingame, Cal.		26,980	1099	100,000	114,111*	Manhattan Com. Church, Manhattan Beach, Cal.	
46,700	615	200,000	275,000*	First Presb. Church, Elkhart, Ind.		26,000	335	75,000	111,913	The Olivet Evan. Luth. Church, Sylvania, O.	
45,000	956	200,000	230,566	St. Peter's Evan. Luth. Church, East Detroit, Mich.		25,877	551	100,000	100,002	First Meth. Church, Pipestone, Minn.	
43,197	256	100,000	189,560*	First Presb. Church, Kingston, N. C.		25,637	337	100,000	102,888	First United Presb. Church, Pittsburgh, Pa.	
43,000	529	100,000	105,148*	St. Mark's Episc. Church, Albuquerque, N. M.		25,500	357	75,000	103,629	St. Peter's Luth. Church, San Leandro, Cal.	
41,000	500	150,000	152,054*	Bethel Evan. Luth. Church, Minneapolis, Minn.		25,017	301	75,000	90,150	First Bapt. Church, Oxford, Ala.	
40,633	781	150,000	159,703*	First Evan. Luth. Church, Janesville, Wis.		25,000	175	75,000	109,000*	Parkway Presb. Church, Corpus Christi, Tex.	
40,428	332	100,000	145,486*	Lakewood Village Com. Church, Long Beach, Cal.		24,733	409	75,000	93,095*	Episc. Church of the Incarnation, Great Falls, Mont.	
40,000	206	Open	64,390	Casa Heights Bapt. Church, Dallas, Tex.		24,300	393	75,000	90,185*	St. James' Luth. Church, East Cleveland, O.	
39,800	671	125,000	340,407	First Presb. Church, Minot, N. D.		23,983	506	150,000	214,003	St. Paul's Luth. Church, Cumberland, Md.	
38,486	344	100,000	125,724*	First Presb. Church, Ardmore, Okla.		23,492	561	45,000	69,103*	Bidwell Mem. Presb. Church, Chico, Cal.	
37,800	683	150,000	171,618*	Bellevue Reformed Church, Schenectady, N. Y.		23,000	430	150,000	241,525*	Auburn Meth. Church, Everett, Wash.	
36,477	439	150,000	190,209	First Unitarian Church, Portland, Ore.		22,600	227	75,000	80,253	Our Savior's Luth. Church, Great Falls, Mont.	
36,100	664	175,000	280,442	The Towson Meth. Church, Towson, Md.		22,500	282	75,000	110,724*	Church of the Ascension, Bradford, Pennsylvania	
36,000	1058	125,000	163,613	First English Luth. Church, New Orleans, La.		22,479	502	125,000	139,875*	St. Paul's Luth. Church, La Crosse, Wis.	
35,626	390	125,000	130,280*	Zumbe Luth. Church, Rochester, Minn.		21,671	300	100,000	153,293	Concordia Luth. Church, Crosby, N. D.	
35,600	436	125,000	135,522*	First Bapt. Church, Attalla, Ala.		21,500	345	60,000	63,957*	Holy Trinity Luth. Church, Wildwood, N. J.	
35,003	539	100,000	132,567*	First Presb. Church, Easton, Pa.		21,294	530	100,000	223,078	Woods Mem. Presb. Church, Severna Park, Md.	
35,000	301	125,000	200,184*	First Presb. Church, Goldsboro, N. C.		21,227	553	75,000	112,392*	Trinity Episc. Church, Everett, Wash.	
34,190	1054	125,000	136,323	Lakewood Com. Meth. Church, Long Beach, Cal.		21,200	452	75,000	101,193*	Our Savior's Luth. Church, Great Falls, Mont.	
34,027	292	75,000	87,473*	All Saints Episc. Church, Birmingham, Ala.		21,005	856	125,000	217,716*	Christ Episc. Church, Needham, Mass.	
33,561	431	150,000	170,254*	Trinity Prot. Episc. Church, Portsmouth, Va.		21,000	160	60,000	76,824*	St. Mark's Luth. Church, Fairborn, O.	
33,227	1024	150,000	211,233*	St. Mary's Episc. Church, Manchester, Conn.		20,829	307	75,000	75,109	North Street Bapt. Church, Raleigh, N. C.	
33,095	656	150,000	335,000*	St. Luke's Episc. Church, Darien, Conn.		20,150	284	75,000	100,973*	Westover Hills Meth. Church, Richmond, Va.	
32,500	285	100,000	123,242*	Christ Episc. Church, Whitefish Bay, Wis.		20,000	187	45,000	78,699*	First Bapt. Church, Scottsbluff, Neb.	
32,041	425	150,000	200,221*	Morningside Presb. Church, Atlanta, Ga.		19,703	396	125,000	123,860*	Grace Luth. Church, Sisseton, S. D.	
32,000	396	75,000	82,500	Logan Memorial Presb. Church, Audubon, N. J.		19,510	311	75,000	92,247*	First Luth. Church, Brainerd, Minn.	

NOTE—†Previous gross annual income, prior to Wells "Double-the-Budget" Canvass.  
\*Wells also directed budget canvass at same time.

Annual Budget	Number of Families	W/O Insured Objective	AMOUNT RAISED	Church	City and State (or Province)	Annual Budget	Number of Families	W/O Insured Objective	AMOUNT RAISED	Church	City and State (or Province)
\$18,556†	370	Budget Pledging Doubled		Bathurst Street United Church, Toronto, Ont.		\$11,941	126	\$30,000	\$45,122*	Immanuel Luth. Church, Fargo, N. D.	
18,000	305	\$75,000	\$93,672*	Salem Evan. and Ref. Church, Ft. Wayne, Ind.		11,900	3-4	75,000	130,053*	Stoney Creek United Church, Stoney Creek, Ont.	
18,000	212	60,000	132,245	First Luth. Church, Wolf Point, Mont.		11,855	210	45,000	66,767*	Cedar Heights Presb. Church, Cedar Falls, Iowa	
17,500	385	75,000	75,905*	St. Paul's Ev. Luth. Church, Liverpool, N. Y.		11,730	150	75,000	87,923*	St. Mary's Episc. Church, Tacoma, Wash.	
17,029	213	75,000	92,615	University Unitarian Church, Seattle, Wash.		11,700	200	45,000	82,052	Main Street Bapt. Church, Emporia, Va.	
17,000	451	75,000	113,692*	Bethany Luth. Church, Minot, N. D.		11,365	78	30,000	44,895	Immanuel Meth. Church, South Bend, Ind.	
17,000	318	60,000	81,000*	South Presb. Church, Denver, Colo.		11,100	100	45,000	71,312	St. Peter's Episc. Church, Akron, O.	
17,000	239	75,000	100,170*	Trinity Luth. Church, Webster City, Iowa		11,011	264	60,000	75,267	Trinity Luth. Church, Jamestown, N. D.	
16,825	418	100,000	140,535*	St. Mark's Luth. Church, Salem, Ore.		10,900	280	60,000	60,504*	Mulvane Meth. Church, Mulvane, Kan.	
16,794	507	100,000	110,774	Church of the Holy Trinity, Rockville Centre, N.Y.		10,500	158	60,000	62,481	Silverton Meth. Church, Silverton, Ore.	
16,731	314	75,000	140,128*	Barrington Cong. Church, Barrington, R. I.		10,454	232	60,000	60,353	LaHabra Meth. Church, LaHabra, Cal.	
16,655	447	100,000	100,000	College Avenue United Church, Woodstock, Ont.		10,309	178	45,000	45,157	St. Matthew's Ev. Luth. Church, Mt. Jewitt, Pa.	
16,623	386	75,000	88,440	First Church in Windsor, Windsor, Conn.		10,285	195	60,000	70,806*	Christ Episc. Church, Kalamazoo, Mich.	
16,500	419	60,000	82,180*	First Presb. Church, Pitman, N. J.		10,220	205	45,000	52,197*	St. John's Episc. Church, Petaluma, Cal.	
16,305	215	45,000	60,145*	Emmanuel Luth. Church, Norwood, Mass.		10,209	1249	75,000	102,073*	St. Andrew's United Church, North Vancouver, British Columbia	
16,178	115	45,000	60,182*	Sandston Presb. Church, Sandston, Va.		10,000	250	75,000	76,932*	First Cong. Church, Rochester, Mich.	
16,114	423	75,000	101,555*	First Evan. Luth. Church, Virginia, Minn.		9,928	288	60,000	61,254	St. John's Meth. Church, Newburgh, N. Y.	
16,058	437	75,000	125,329*	Neighborhood Church, Palos Verdes, Cal.		9,734	521	45,000	48,404	St. Michael's Anglican Church, Vancouver, British Columbia	
16,048	440	100,000	139,048*	Mittineague Congregational Church, West Springfield, Mass.		9,636	257	60,000	113,311*	Culver Meth. Church, Culver, Ind.	
16,000	360	75,000	79,250	Bethany Evan. Luth. Church, Toledo, O.		9,186	156	45,000	80,513*	St. Paul's Episc. Church, Lewiston, N. Y.	
15,491	330	45,000	61,691*	First Meth. Church, Grand Haven, Mich.		9,172	347	45,000	49,701*	First Cong. Church, Brewer, Me.	
15,256	418	75,000	103,500*	St. John's Ev. Luth. Church, Lincolnwood, Ill.		9,000	307	45,000	70,043*	Clifton Hill Presb. Church, Omaha, Neb.	
15,186	559	75,000	82,587*	Mark Street United Church, Peterboro, Ontario		9,000	289	45,000	57,055*	First Meth. Church, Powell, Wyo.	
15,058	490	75,000	92,480*	St. James' United Church, Dartmouth, Nova Scotia		8,743	263	60,000	52,547	Lake Avenue Cong. Church, Elyria, O.	
15,000	354	75,000	100,158	McKendree Meth. Church, Columbus, Ohio		8,473	190	45,000	48,942*	St. Andrew's Episc. Church, Barborton, O.	
15,000	280	45,000	56,136*	Bethlehem Bapt. Church, Richmond, Va.		8,298	180	45,000	47,671*	Immanuel Luth. Church, Missoula, Mont.	
15,000	226	45,000	55,040	Calvary Luth. Church, San Bruno, Cal.		8,102	239	75,000	75,000*	Crossman Meth. Church, Falls Church, Va.	
14,594	441	75,000	83,017	Institute of Religious Science, Hollywood, Cal.		7,816	157	75,000	84,485	St. Andrew's United Church, Haney, British Col.	
14,507	357	75,000	86,272*	Hope Luth. Church, Tacoma, Wash.		7,705	337	45,000	88,765*	Northminster United Church, Oshawa, Ontario	
14,150	193	60,000	61,693	West Side Evan. United Brethren, Wichita, Kan.		7,677	248	45,000	50,731	First Cong. Church, Rockport, Mass.	
13,772	456	60,000	75,007*	First Bapt. Church, Charleston, W. Va.		7,612	216	45,000	60,160*	St. Paul's Episc. Church, Lakewood (Denver), Col.	
13,754	206	45,000	45,564*	First Luth. Church, Keokuk, Iowa		7,276	412	60,000	70,200	St. James' Anglican Church, Perth, Ontario	
13,493	1093	100,000	102,101*	First Church United, Fort William, Ontario		7,275	500	60,000	85,193*	St. Matthew's Anglican Church, Irlington, Ontario	
13,387	184	45,000	95,660	St. Luke's Meth. Church, Midland, Tex.		7,073	297	60,000	103,894*	Rideau Park United Church, Ottawa, Ontario	
13,100	127	45,000	61,093*	Community Cong. Church, South Bend, Ind.		7,000	463	75,000	112,922*	Knox United Church, Prince George, British Col.	
13,071	164	75,000	110,978*	First Presb. Church, Las Vegas, Nev.		6,915	345	45,000	65,272*	Grace United Church, Peterboro, Ontario	
13,000	675	75,000	85,341	United Church of Canada, Whitby, Ontario		6,837	308	45,000	46,536	Silverado Park Com. Meth. Church, Long Beach, Cal.	
13,000	362	60,000	103,349*	Church of Our Redeemer, Lexington, Mass.		5,652	386	30,000	47,235*	Scarboro Junction United Church, Scarboro Junction, Ontario	
12,461	111	45,000	60,334	Calvary Bapt. Church, Pueblo, Colo.		5,400	918	100,000	152,085*	Church of St. Columbo, Toronto, Ontario	
12,434	442	45,000	56,800*	Calvary Episc. Church, Santa Cruz, Cal.		4,864	100	60,000	62,597*	Parkdale United Church, Calgary, Alberta	
12,420	350	75,000	85,044	First Cong. Church, East Longmeadow, Mass.		4,265	110	100,000	132,245*	First Lutheran Church, Wolf Point, Montana	
12,117	334	60,000	61,050*	Church of the Brethren, Frederick, Md.		2,594		30,000	42,674*	Church of the Epiphany, Scarboro Junction, Ont.	
12,060	261	60,000	75,203	St. Paul's Eng. Evan. Luth. Church, Wheaton, Ill.							
12,005	200	60,000	65,633*	First Parish Cong. Church, Brunswick, Me.							
12,000	275	60,000	77,233*	Trinity Evan. Luth. Church, Beloit, Wis.							
12,000	170	60,000	61,005	Holy Trinity Luth. Church, Beaver, Pa.							

NOTE—†Previous gross annual income, prior to Wells "Double-the-Budget" Canvass.  
\*Wells also directed budget canvass at same time.

## RESULTS OBTAINED BY 37 SMALL CHURCHES

(Canvasses for 3-year building fund pledges, completed with Wells Small Church Canvass Service during the Fall of 1953.)

Annual Budget	Number of Families	AMOUNT RAISED	Church	City and State (or Province)	Annual Budget	Number of Families	AMOUNT RAISED	Church	City and State (or Province)
\$12,344	147	\$76,882*	First Christian Church, Palo Alto, Calif.		\$6,500	133	\$44,810	First Meth. Church, Dodge Center, Minn.	
12,000	160	73,183*	Unitarian Church of Evanston, Evanston, Ill.		6,030	139	41,395	St. Mark's Episc. Church, King City, Cal.	
11,000	67	50,202	Church of God, South Mountain, Pa.		5,038	151	38,317*	The Harbor Meth. Church, Scituate, Mass.	
10,105	130	30,900	Current River United Church, Fort Arthur, Ontario		4,934	109	36,110	Bethlehem Luth. Church, Marysville, Wash.	
10,000	107	41,318	St. Paul's Evan. and Reformed Church, Pottstown, Pa.		4,738	121	28,183*	South Tewksbury Meth. Church, Wilmington, Mass.	
9,000	124	38,702	Riverview United Church, Riverview Heights, New Brunswick		4,500	77	46,246	Bethel Congregational Church, White Salmon, Wash.	
9,000	58	35,033*	Spring Branch Presb. Church, Houston, Tex.		4,481	79	20,828*	St. David's Episc. Church, West Seneca, N. Y.	
8,747	156	76,030*	Christ Church, Albert Lea, Minn.		4,433	180	35,862	Bethel Evan. Luth. Church, Lead, S. D.	
8,642	116	26,030*	First Presb. Church, Bentonville, Ark.		4,164	177	63,682	Trinity Luth. Church, Cook, Minn.	
8,504	130	58,044	Salem Meth. Church, Evansville, Ind.		4,000	112	27,846	St. John's Episc. Church, Kirkland, Wash.	
8,200	125	42,831	First Unitarian Church of Ann Arbor, Ann Arbor, Mich.		3,900	126	28,028*	French River Community Church, Duluth, Minn.	
7,742	188	46,867	First Cong. Church, Portland, Conn.		3,862	103	24,737	Church of the Redeemer, Kenmore, Wash.	
7,466	148	30,235*	Zion Evangelical Luth. Church, Highwood, Ill.		3,774	79	32,415	St. John's Evan. Luth. Church, Antioch, Cal.	
7,250	192	43,738	Calvary Episc. Church, Golden, Colo.		3,547	50	51,772*	St. Andrew's United Church, Williams Lake, British Columbia	
7,200	45	54,375	The Parish Church of Saint Charles the Martyr, Fort Morgan, Colo.		3,518	70	38,287*	Hawley Memorial Presb. Church, Blue Ridge, Pa.	
6,715	150	41,153*	Bethany Meth. Church of James Island, Charleston, S. C.		3,501	218	38,454*	Rivers United Church, Rivers, Manitoba	
6,588	218	40,002*	The First Reformed Church, Boonton, N. J.		3,234	108	28,637*	St. James' Meth. Church, Churchville, Va.	
6,536	118	24,881	All Saints Episc. Church, Sterling, Colo.		3,000	93	33,832	Eastminster Presb. Church, Bladensburg, Md.	
					2,800	38	31,253*	Christ Luth. Church, Hammond, Ind.	

NOTE—\*Wells also directed budget canvass at same time.

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## Priming the Parson's Pump

(From page 44)

best and our gracious God will give it "exceeding abundantly above all that we can ask." What do we really want? How does God supply it? How can we "make God's interests our interests?"

One of my spiritually gifted Scottish friends, Dr. George Johnstone Jeffrey, once suggested a sermon on "The Meaning of Unanswered Prayer," and used the unusual text of Hebrews 11:40—"God having provided some better thing for us. What about these points, or 'heads' on such a theme?—(1) Life is discipline in learning to walk by faith; therefore trust him. (2) Through our own frustrations God may be working out some wonderful purpose for others. (3) The grace of God can turn a material disappointment into a spiritual triumph."

Since in a journalistic sense I must be a "space cadet," I must defer suggestions as to how our sermons might deal with the other two themes. Something better may have been provided for you as a sermon-maker through my frustration of lack of space. You may grow helpful sermons of your own on the themes voted most expressive of people's needs.

## PARSON'S BOOK OF THE MONTH

*Defender of the Faith* is a title assumed by or conferred on monarchs and ecclesiastics. More than one of the title-holders embarrassed Christians if he did not confound the faith's enemies. Ablest defenders of the truth in Christ frequently have been persons who would be surprised to be so designated. One of these in our time is Dr. J. H. Oldham, for twenty-five years secretary of the International Missionary Council, and one of the less publicized founders of the World Council of Churches. During World War II many of us learned that the author of the golden *A Devotional Diary* was also a penetrating Christian thinker on current issues. As editor of the *Christian News Letter* he proved himself transmitter of the views of other creative thinkers and a wise, informed interpreter of the ways of God with man. Recently he published in expanded form six lectures given at the London School of Religion in 1952 on "The Meaning of Christianity Today." The book's title is *Life Is Commitment* (Harper & Brothers, 1953, \$2.50). Few present-day writers show keener understanding of the positions of what Dr. Lynn Harold Hough used to call "seminal thinkers." He is a learned exponent of the Christian philosophy and the dynamic faith at its center. Yet he writes

so that the wayfaring parson, even the man who finds intellectuals difficult, can grasp the meaning. This relatively small book—140 pages over all—will stretch the mind, push back horizons, and deepen faith. His central and determining idea is that "one cannot live without committing oneself and the more wholeheartedly one commits oneself the more one enters into life." It was Dr. Oldham who made some of us familiar with Martin Buber's insight that "real life is meeting." Dr. Oldham gratefully acknowledges the radical change in outlook caused by reading and digesting Buber's small book, *I and Thou*. This phrase "real life is meeting," was adopted as title of an earlier book of essays by Oldham, recently re-issued. In one of his humorous asides he mentions that he now refrains from using the phrase as freely since a friend told him it suggested "such an awful thought, if you put an 's' at the end of it!"

Here is a book by a robust thinker who believes with the consent of his intelligence. In it you will accompany an honest, fearless guide who will help you explore the major areas of life's terrain—man with man, God, Christ, the church, the world. As you participate in this expedition, you realize how the fact of decision, the reality of commitment affects each area and yourself. Preachers who put their minds to it will find this book uncommonly rewarding. Not the least of the rewards will be discovery of the key ideas of such influential thinkers as Buber, Heim, Marcel, Marx, Tillich. *Life Is Commitment* is Christian apologetics "in depth" and most of us need to be exposed to it.

## NOTABLE QUOTES

Where do you stand concerning the liturgical place of the Revised Standard Version of the Bible? Do you feel that notwithstanding obsolete words, obscure meanings, the King James Version with its more familiar phraseology, its "singular nobility of diction and rhythmic quality" is better suited for reading in public worship? Few readers of *Church Management* would retire the RSV in favor of the KJV and many would share my hope that in time the new version will occupy the place in the affections of the people that the 1611 translation holds in the English-speaking Protestant world. But the case for the literary superiority of the KJV is pungently presented by Dwight Macdonald in the November 14, 1953, number of *The New Yorker*, pp. 183-208. Without diminishing my admiration for the work of those whom Mr. Macdonald characterizes as my



"learned but unilliterate colleagues" who made the translation, I suggest a trip to the library or your dentist's office to read his vigorous criticism of *The Bible in Undress*. Here is an excerpt:

"Literature, and especially religious literature, is not primarily concerned with being clear and reasonable; it is connotative rather than direct, suggestive rather than explicit, decorative and incantatory rather than functional. To make the Bible readable in the modern sense is to flatten out, tone down, and convert into tepid expository prose what in KJV is wild, full of awe, poetic, and passionate. It means stepping down the voltage of KJV so it won't blow any fuses. The Revisers have admirably and horribly succeeded; babes and sucklings (or infants) can play with RSV without the slightest danger of electrocution." (!) So?

Dean James A. Pike's recent book *Beyond Anxiety* (Scribner's, 1953) deals more profoundly with common enemies of man's peace than most books which promise pleasant prescriptions to cure fear, frustration, guilt, inhibition, indecision, loneliness and despair. His earlier training in law, combined with a fairly extensive pastoral experience, make him a tough-minded but compassionate counselor. In his treatment there is a dimension of theological depth which will be welcome to ministers who are weary of superficial discussions of how psychology and religion can help heal the hurt of their people. Dr. Pike's dogmatism will annoy certain readers, and gratify others. Occasionally you will be tempted to wish you could be as certain of a few things as he is of many. But your own insights will be kindled by the provocative, debatable position he holds. See his chapter on Inhibitions. Here is a sample of his clear, precise and illuminating style. It occurs in his final chapter, "Spiritual Oases" where he discusses the "mass-production therapy" of worship.

"This is one of the roles of public worship—to provide a special atmosphere in which it is more possible to sense the reality of the living God. When someone says, 'Oh, I can worship God anywhere,' the answer is, of course, yes. But the next question to ask is 'Do you?' It is much easier to feel God's presence and the reality of religious verities in a setting which intensifies our fragile perceptions, increases our spiritual sensitiveness. When a magnifying glass is placed above a piece of paper in the sun, the amount of sunlight is not increased, but the effectiveness of the sun is—enough perhaps to burn a hole in the paper. So in worship 'My soul doth

(Turn to next page)

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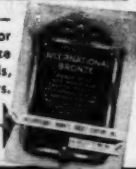
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## TWIN ARTS OF HUMAN ASPIRATION

# Architecture and Religion

by Cosmo C. Ellwood\*

FROM ancient times, artists ascribed the mysterious evolution of their ideas, and poets the inspiration of their songs to the direct influence of a God. Everywhere in nature was felt the presence of an august invisible being that upheld man himself and everything around him by divine power. Man's end was marked out for him by a rigid fate that even the mythical gods could not alter. The affairs of the world were intrusted to deities, believed to be immortal though not eternal.

Nature afforded the first habitations of man, but as soon as man began to form settled societies they began to build more comfortable and commodious habitations. After they had learned to build places in which to dwell, their first thoughts were turned to their gods on a larger and more splendid scale.

The Egyptians are the most ancient nation whose architecture attained the character of a fine art. In Egypt there are yet remains of numerous pyramids, temples, sepulchers, abelisks, all testifying to their skill. The pyramids of Ghizeh (Gizah) date from 2900 B.C.; other pyramids were completed 5500 B.C., long before there were any known permanent buildings in Europe or Asia.

\*Architect, South Bend, Indiana.

## Priming the Parson's Pump

(From page 49)

magnify the Lord' (Luke 1:46) and 'I will magnify thee, O God, my King' (Psalm 145). In worship we quite literally magnify, 'make great', God in our lives," (page 137).

"You will be subjected all your lives to the most insidious pressure of modern society—the pressure of standardization. Every day we are adjured through pictures, print and propaganda to pursue the same goals, admire the same people, enjoy the same pastimes, wear the same clothes, and think the same thoughts. There are hundreds of clubs and societies—political, social, professional, industrial, and even some called cultural—which tend to submerge the individual in the tide of conventional mediocrity. The most valuable member of society is the man or woman who has the capacity for

The Great Pyramid covered thirteen acres, was 480 feet in height resting on a base 756 feet square. It rises at an angle of 51½ degrees and is built of an estimated 2,300,000 limestone blocks; each block weighing 2½ tons. These slabs of stone are laid up in 137 tiers. A comparison of its massiveness can be conceived by comparing the Great Pyramid and the Empire State Building of New York City. Engineers have estimated the weight of the pyramid at 3,750,000 tons, while the Empire State Building weighs 305,000 tons. I might add here, the "Merchantile Mart Building" in Chicago, has a floor space equal to 93 acres. The Empire State Building would need to be 67 stories higher than at present to have equal floor space.

The Egyptians believed that the body must be preserved after death for the soul to dwell in, hence they built their tombs for eternity. Surely one would not expect an embalmed body to crawl out from under a weight of three and one-half million tons of stone.

The first religious temples known were constructed in Egypt. They had walls of great thickness, sloping on the outside from bottom to top. The roofs were flat and composed of slabs of stones reaching from one wall or col-

dissent, who sets up a resistance to mass movements and mass ideas."—President Sidney Smith, University of Toronto, opening address to students and staff, September 23, 1953.

## JEST FOR THE PARSON

An able contemporary preacher and teacher of preaching, Rabbi I. Kahn of Texas, made effective use of this yarn in developing the thought that much of our wrongdoing is of the passive rather than active kind: A Quaker, arriving in a rough western community was invited by his new neighbors to join them in a drink. He explained that his principles forbade such indulgence, whereupon they playfully threw him to the ground, forced a funnel between his teeth and poured in the whiskey. He rose in dignity, dusted himself off, and was asked, "Now will you join us in a drink?" "Nay, I will not," he replied, "but thee may funnel me again."

umn to another. The columns being numerous, close and very stout and usually without bases, but having capitals and in a variety of designs. The arch was known to the Egyptians but not employed for architectural purposes.

Following the Egyptians, the Babylonians, Assyrians, Phoenicians and Israelites are known for their celebrated buildings, especially temples; Solomon's temple at Jerusalem, as described in the Bible, was a wonder in architecture.

The earliest architectural works of Greece are of unknown antiquity. We look back over a period of more than 3000 years with feelings of wonder at achievements in the arts. We emulate her in many ways, but always confess to failure. Her architecture has never been excelled in perfection of proportion, harmony and simplicity. Her most notable structures were temples to her mythological gods. Greek art attained its greatest perfection in the age of Pericles or beginning about 460 B. C.

From Grecian architecture grew what is known as the "Orders of Architecture," by which terms are understood certain modes of proportioning and decorating the columns and superimposed entablature. The Greek had three orders—Doric, Ionic and Corinthian. Their most famous structure as the Parthenon at Athens, celebrated temple of Athens.

Among the Romans there was no original development of architecture, as among the Greeks. Roman architecture had its origin in copies of Greek models. Two new "orders," the Tuscan and Composite being added.

The Romans became acquainted with Greek architecture soon after 200 B.C. and 200 years later under Augustus Caesar, Roman architecture attained its greatest perfection. As examples they constructed the Roman Corinthian Temple of the Sun and the stupendous Coliseum. They made frequent use of the arch and of glazed tile for finishing interiors.

Later in Constantinople a new art and architecture appeared to which the name Byzantine was applied. This type of architecture featured a dome or cupola supported on four arches at right angles to each other, known as a pendative dome. The Church of St. Sophia in Constantinople and the Cathedral of St. Mark in Venice are examples.

After the fall of the Roman Empire, the beautiful works of ancient architecture were largely destroyed by the Goths. Vandals and other barbarians in Italy, Greece, Spain, Asia and Africa, and much that was spared by

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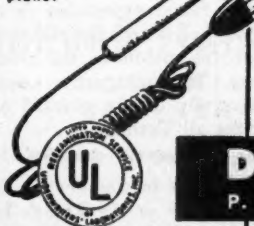
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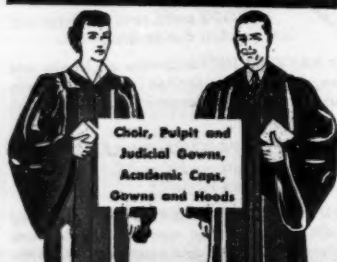
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them was ruined by the fanaticism of the Christians.

#### New Styles Arise

A new style of architecture then arose in two forms, the Lombard, a form of Byzantine prevailing in North Italy and South Germany until 774 A.D. and the Norman style (Romanesque) which flourished in Normandy and later in England from the eleventh to the thirteenth century.

Meanwhile, the Conquest of the Moors introduced the Moorish or Saracenic Architecture in Spain, Egypt and Turkey. This was distinguished by a peculiar form of arch with a flamboyant head or point. One of the most beautiful examples of this style is the Alhambra, the ancient citadel of the Moorish kings of Granada. The Alhambra is referred to as: "A pearl set in emeralds." The courts are especially beautiful. The immense rooms are exquisitely decorated with pillars, arches, filigree work and fretted ceilings. The building of this palace was commenced during 1248 A.D. Its splendor has been fully described in a volume, *The Alhambra* by Washington Irving.

Another fine example of pendative domed and minaretted architecture is the Taj-Mahal, constructed in India 1628 to 1658. This magnificent mausoleum was built of white marble by Emperor Shah Jehan to his favorite queen. The Taj-Mahal by many critics is still pronounced the most beautiful structure in the world. It is said that after its completion, Shah Jahan asked his architect if he could design a more beautiful building. The architect replied that after experience in building this mausoleum, he thought he could have a more perfect one built and that upon receiving this answer Shah Jahan had his architect beheaded.

The Germans were unacquainted with architecture until the time of Charlemagne, 742-814 A.D. He introduced the Byzantine and Romanesque styles. Afterwards, the Moors had some influence in the western nations and thus originated the mixed style which maintained itself into the thirteenth century. The modern Gothic developed during the twelfth century. There is a great difference of opinion as to the proper designation of this architectural style, which found expression in edifices military, civil and especially religious from the middle of the twelfth century on. The constructive employment exclusively of the pointed arch characterizes all Gothic.

#### Who Created the Gothic?

The question as to whether the Germans, the English or the French have the best right to name the style re-

mains open.

Without reference to its origin, Germany offers the "German Style" and base their claim on the numerous and wonderful edifices which have been erected by the German people. With equal right it might be called the "English Style" since on English soil cathedrals rise unsurpassed by any on the continent in grandeur and purity of design. Both Germany and England agree that a pointed style of architecture appeared in the north of France during the second half of the twelfth century. However, we can all agree on the name "Gothic" and that it is the most expressive ecclesiastical architecture known to man.

The pointed arch denotes aspiration, both of hope and personal effort and was from early days used in Christian architecture, thus becoming a symbol of the spiritual growth we all should strive for in our religious life.

Of a truth, the woods are God's original temples; so is Gothic architecture the true religious architecture.

As the trunks of the trees of the forest are the columns, with their limbs forming the arches and the branches and leaves the groined ceilings, so the columns in a pure Gothic church, with the pointed openings of the arches, windows and doors, support the walls and groined ceilings of a church. The tracery of the windows is likened unto the branches of the tree, the cusps and crocket on the tracery and pinnacles are like unto the buds of the twigs, leaves and flowers of the tree. The pinnacles and spires pointing upward to God in the heavens corresponding to the lofty apex of the trees of the forest that God only can make.

Gothic architecture being a symbolic architecture, all design and ornamentation should have a use and a meaning. No two capitals of columns or pilasters, or no two corbels which apparently of the same design, should be of the same detail. Upon close inspection one capital may be carried to represent oak leaves and acorns, another grapevines and clusters of grapes, while a third could be twigs and leaves of a tree with a squirrel interwoven, thus representing nature. In smaller parish churches, the bays of the sidewalls of the nave correspond to the seasons of the Christian year, with emblems of each season illustrated by art glass in the Kyte head of the windows, each representing a different season. Twelve marble columns supporting the arches and ceiling of the choir and sanctuary would be symbolic of the twelve apostles. Corbels carrying the hammer beams of the open timber trusses of the roof may represent the four Evangelists; for example: St. Matthew,

whose gospel depicts humanity, is represented by a man's head; St. Mark, known as the Lion of Judah, by a lion's head; St. Luke the great physician, by the head of an ox; and St. John, the beloved disciple, whose attributes were so lofty and whose gospel is an inspiration is symbolized by the eagle.

You may usually count in large cathedrals, three, five and seven steps rising from the nave floor through the choir and sanctuary to the "Pace" upon which is placed the altar. The numerals all have Biblical references. The altar is raised three steps from the level of the sanctuary, denoting Father, Son and Holy Ghost and teaching the need of faith, hope and love for receiving the sole benefits of the altar sacraments. The cross surmounting the re-table of the altar is the most common symbol of the Christian faith; it betokens both the sacrifice of Christ and also some of the virtues of Christian character. Observing a Maltese cross, the eight points, two at each end of the arms, were taken as meaning the eight "Blesseds" with which our Savior began his Sermon on the Mount. The Greek cross, four arms of equal dimensions symbolizes "God's love for man," as the length, breadth and height of it are equal. They are sometimes considered as denoting the four points of the compass, indicating that the gospel is to be carried to all quarters of the earth.

If possible, a church should be located so that the altar is at the east beyond the nave and choir, typifying as the sun rises in the east, so surely will Christ rise at the appointed time to receive the elect to their eternal reward. Christ is to come "from the east" to be our Judge.

Among the notable examples of ecclesiastical Gothic architecture we have in Germany the Cathedral of Cologne; in France the Cathedrals of Amiens and Notre Dame; in England, Litchfield, York and many others, including Salisbury, the most pure Gothic of them all. Salisbury is often compared with Amiens in France by which it is excelled in size.

We, too, now have noted Gothic cathedrals in the United States, including the National Cathedral of Washington, D. C., and St. John the Divine of New York City. Neither of these being completed, also St. Patrick's Cathedral of New York, St. Paul's Cathedral of Detroit and Trinity Cathedral of Cleveland.

#### The Norman Contribution

As before stated, the style of Norman architecture was developed in north France in the beginning of the century. This style was influenced by

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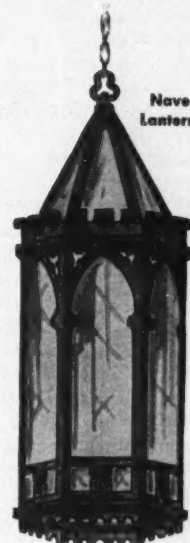
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the Latin and Byzantine basilicas. Both church varieties had the Latin cross as the ground floor plan, having a dome or cupola above the crossing. The long or western arm being the nave (auditorium) the north and south arms formed the transepts, while the upper or eastern arm formed the chancel or choir and sanctuary, with chapels adjoining. Originally there were no aisles. (Here I am referring to an aisle, architecturally), not an aisle as arranged between rows of seats in a large room.

The groined vaulted ceiling above the bays of the nave, an important innovation in the development of the Norman style, was employed as early as the close of the eleventh century. A circular apse was used at the east end of the upper arm or the sanctuary. Towers were built at the western front, making the exterior most striking and imposing and giving the building a commanding appearance.

The interior of the church was no less remarkable. Side aisles were next added, the side of the nave being carried upon arches. The aisle walls being connected to the main walls of the nave by shed roofs, thus forming a gallery over the aisle; the openings of the bays of this gallery into the nave being filled with columned archways or windows, sometimes glazed and more often left open. This section is called the triforium. The triple division in the walk of the nave was affected so that the lofty nave arch, let light more freely in from the aisle windows, the triforium with its graceful arcade so beautifying the nave, and the clerestory above pouring down into the church larger volumes of light.

After William the Conqueror conquered England and the last of the Saxon kings was defeated at the battle of Hastings, October 14, 1066, the Norman king and his nobles established the feudal customs of France in England. Norman soldiers were made feudal chiefs. Foreign churchmen became the abbots and bishops in England.

By the building of Norman architecture into the English cathedrals, the style received an enrichment that was never attained in France or Germany. The apsidal termination was squared thus completing the chancel or choir in the east. Churches were longer and narrower. There was a crossing tower or spire raised on massive piers, all of which gave more grace and elegance of proportion than ever before attained in religious buildings. Good examples are Lincoln, Ely and Canterbury Cathedrals where in some portions the Norman style still remains.

## If Thou Canst Believe

### A Sermon by Frank Ballard\*

*If thou canst believe, all things are possible to him that believeth.—Mark 9:23.*

YOU must have noticed the great emphasis that was placed by Jesus on the necessity of faith. He was speaking about prayer; it was not about forms of words or attitude of body, but about faith. If men appealed to him to heal their sick, there were certain demands he made, and it was that their minds should be filled, not with suspicion or fear, but faith. It was the same everywhere. If men were to bring forth the fruits of the Spirit, or remove mountains of difficulty, or snatch victory out of defeat, they must believe. "All things are possible to him that believeth."

It has been natural, therefore, for the church throughout her long history to make the same demand. Unfortunately "faith" has many meanings, and too often the wrong sort of faith has been commended. A certain type of churchman has told us that we must believe what we are told without hesi-

\*Former moderator, British Free Church Council. Now servicing at Linton, Cambridgeshire, England.

All Christian architecture until the Gothic appeared showed obligations to the great systems developed by the Greek and Romans. But the pointed style was independent and shows a series of most magnificent achievements in church architecture. It was within the confines of the Christian church that this style was created and developed into almost faultless perfection; hence it is recognized as pre-eminently Christian church style the name Gothic has successively held its place against all competitions as the true church architecture.

Walking among the columned splendors of a Gothic church, astonished by their number as well as charmed by their beauty, one feels emotions similar to those which come when as an appreciative observer, he goes over the tree lined paths of a great forest, seeing arches of leafy branches overhead and long pathways before him checkered with light and shade and terminating in an opening of glowing sunshine. Thus when one stands within the western portal of a great church or cathedral and looks along the nave towards the east, the long vista of the magnificent ceiling and the beauty

tation or enquiry, and the result has been not Christian faith but slavish credulity. Louis XIV actually boasted that he did what the church told him, as though that absolved him from further responsibility. And many Protestants as well as Catholics have tried to hide themselves behind authorities, with bigotry as the result.

On the other hand, there have been men like Francis Bacon who said that if we begin with certainties we shall end with doubt. This conviction, that we must weigh evidence and come to our own conclusions, has on the whole been a step in the right direction, but the results have not all been good. People have found the task of seeing and judging for themselves too great a responsibility, especially in days when knowledge has crowded upon us faster than we can assimilate it. We have felt like men who have stepped out of a darkened room but been dazed by the brilliance outside. The result is that instead of an excess of dogmatism there has been a widespread feeling of uncertainty and vagueness. Men have been afraid to affirm, afraid to act, and

of the windows as the sunlight falls upon the colored glass, the noble height of the nave, formed by branching columns, ornamented with the matchless art of sculptors wrought under apparently divine inspiration one feels that worship in this church is on God's great highway with his servants the minister and the flock, standing in awe before the visible splendors of God. The thought is that in this church "Ye are one in access unto the Father" with one accord we all join Grace Noel Crowell in praying:

Let Thy blessing rest upon this church, O Lord, out from the by-roads, out of our care-filled days we come, an earnest throng, to hear Thy Word; to offer Thee our sincere, heartfelt praise. We come to seek Thy steadfast guiding power, we come to lay our burdens at Thy feet; we seek the calming quiet of this hour away from the clamoring throng, the crowded street. Let Thy blessing rest upon this church, we pray,

Upon a people in their vital need  
Be Thou our helper, be our guide and stay  
And be our wine, the bread on which we feed  
Lord God, for every church in every land  
We crave a blessing from Thy mighty hand.



we have been in danger of producing anaemic souls without courage to lead or confidence to follow. It was even the fashion in certain circles, and the fashion still persists especially amongst elderly people, to assume that only inferior minds believe enthusiastically. To be a sceptic suggests to them intellectual superiority. To be an ardent believer implies naivety. There has been much in recent years to cure us of the fallacy; much to make us see that scepticism may be the refuge of the superficial and that great men cannot remain satisfied with negations.

Christian faith, properly understood, implies neither credulity on the one hand nor uncertainty on the other. Actually in the New Testament the word has different meanings. In the Johannine writings it frequently means the acceptance of certain truths. There is, and must always be, a place for that kind of faith, and the church maintains it when it encourages congregations to stand and recite the Creed. "I believe in God the Father . . . and in Jesus Christ . . . I believe in the Holy Ghost . . ." If that kind of affirmation is lacking, in religion as in other spheres, we are in danger of producing a spineless body. In the Epistle to the Hebrews, faith generally means confidence for the future—not a vague optimism, but an assurance that those who really possess the Christian faith will find themselves to be more than conquerors. If someone undertakes to take me by air to Africa, I trust myself to his charge. If I am wise I have reason to believe that he is a properly trained and appointed person. But I don't go fussing around asking endless questions about his qualifications and experience, about the record of the ground-staff or the reputation of the engineers. Life is too short for such personal investigations. I assume that the men know their jobs, have been properly superintended and that I can commit my life to them. And Christian faith, as most of the New Testament books understand it, is just that. It is faith in the God and Father of Jesus Christ. It is to those that truly believe that all things become possible.

#### The Effects of Faith

Now wherever this Christian faith is there are certain recognizable effects. One is a proper faith in oneself. Perhaps you think you already have that. It doesn't follow that your friends and neighbors agree with you. Most of us are too self-confident, or too diffident, or a subtle mixture of both. Perhaps the self-confident man is most easily recognized. Sometimes you envy him. He is always right in his own eyes, always sure in his opinions, always

ready to tell us what to do and how to do it. He may have little ability, but he carries himself as though he believes, as Pitt did, that he can save the State, and no one else can. Occasionally you find that he can be trusted, and then you have a great man. More often you find he fails in a crisis, and

you are tempted to dismiss him as a conceited puppy.

I am inclined, however, from long pastoral experience to say that for every one who thinks too highly of himself there are many who have no adequate faith in themselves—their gifts, their conclusions, their possibili-

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ties. In spite of what Scripture says, they will hide their light under a bushel or bury their talent in a napkin. They may call it humility, but there is immense difference between Christian humility and self-disparagement. Self-disparagement can become a disease. We can so refuse to think and decide to act for ourselves, and so become dependent upon the thoughts, resolutions and actions of others that we become dead weights upon the community. We may become such wrecks that there is nothing to be done but creep off to a psychoanalyst to have secrets drawn out of us. We may be pious, but we strengthen on church, musical but we entertain no audience. We are like salt that has lost its savour. If we don't take care, we shall become a nuisance to ourselves and everybody else. It is faith we want. Not just self-confidence, but a faith that will give us confidence.

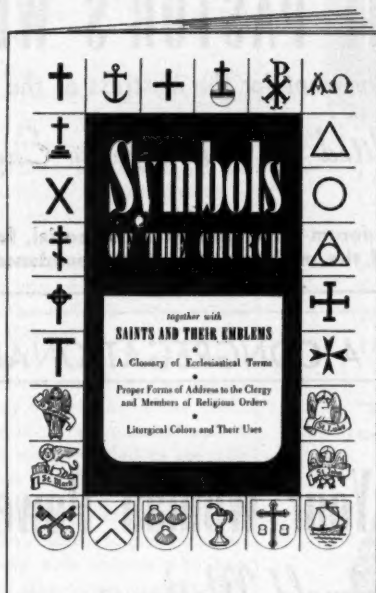
Another effect of true Christian faith is the willingness and habit of trusting others. When suspicion takes the place of trust troubles thicken. When in business one partner craftily watches another, much will be seen that ought to be missed and much missed that ought to be seen. When firms distrust one another, lawyers will soon be busy winding up someone's affairs. All business life is founded on faith, and if faith dies all schemes of advertisement and reorganization fail. It is the same with nations. So much attention has been paid through these troubled years to political and economic matters, and so little to this which is very near the root of all international rivalries. If today the East and the West, the Communists and the non-Communist countries, cultivated the attitude which expects the best and looks for the best, we should not go on wasting resources on armaments. Doubt and fear breed doubt and fear. What if sometimes we are let down, for no human being is entirely trustworthy. Isn't it better sometimes to be let down than to go through life treating others as potential enemies? We hear much about national security and social security, but there is no security to be found without the cultivation of mutual confidence. It applies in churches as elsewhere. What long conferences we have in reunion and how many problems we encounter! I dare to believe that half the problems would die away if we would learn to trust one another.

These things could be said anywhere. What we, as Christians, have to say is that the right sort of self-confidence and the beginnings of confidence in one another become possible and actually appear where there is a true faith in Christ.

### What Christ Means to You

Unfortunately faith in Christ has become complicated by people who have elaborated and insisted upon certain theories of his person. Don't imagine that I want to dispense with theology or to disparage true understanding of divinity and deity, resurrection, ascension, second-coming and the rest. People who think they can throw overboard all such matters may find themselves as much in trouble when storms break as sailors who lighten ship so much that no ballast is left. But in the end of the day it is Jesus Christ himself we are to trust, not theories of his person. If a man said he loved his wife because of her ancestors or her auspicious birth, her education or her attainments, you would wonder whether he really loved his wife at all. You would feel quite differently about a man who said he loved his wife because she had stood by him in trouble, helped him in daily life and humbled him when he gave himself airs. The other things might appear if he were writing a biography, but not in a statement of faith. Is it not the same with faith in Christ? I am not indifferent to the miracles he performed, the claims made for him by those who were closest to him. I am not disposed to belittle the promises he made or what has been said by thousands of disciples about how in their own experience those promises were fulfilled. I want to hear it all and treasure it in my mind. But in the last analysis we believe in him, not because of what others have said but because of what we have proved and are still proving.

C. F. Andrews once wrote a book entitled *What Christ Means to Me*. That is what I want to try to say. Not what Christ has done here or there, though I thank God for all that. But principally I want to say that I believe in him because I have lived with him. When I have fallen he has picked me up. He has taught me nearly all I know that is worth knowing. I have sat at the feet of the learned and read some of their books. But they have helped me most when they have taken the things of Christ and revealed them to me. What, after all, is the use of knowledge of stars and the strata of rocks, of ability to read inscriptions on ancient monuments, if one does not know how to live. And it is Jesus, above all, who teaches us how to live. We have been poor learners. The further we advance in the school of Christ the more we feel like beginners. But the highest wisdom, the purest example, the one help that can be counted upon in all circumstances — they are all here. And he is still saying to us: "According to your faith be it unto you." "All things are possible to him that believeth."



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## BLUEPRINT FOR A CONGREGATIONAL VISITATION

### Mobilize Your Woman Power

by Arnold Mathews\*

ARE you satisfied with the percentage of your church members who attend church services regularly and join in the fellowship of a church group? Do you hear occasional "rumblings" in your Women's Association and Women's Missionary Society organizations that the work is being done by the "faithful few"? Are you eager that the life and worship of your congregation should mean more to more people? Reflections like these made our church (George Street United Church, Peterborough, Ontario) interested in a plan to mobilize our woman power more efficiently and more effectively. It was this awareness of the loneliness of people for companionship and their need for worship which made us draw a blueprint for a women's congregational visitation last autumn.

Shortly after Easter, we began to work on this project. We discussed this idea informally with several key women and they all were interested in the idea of every woman in the congregation receiving a friendly visit during the first two weeks in October. They thought it wise to launch this campaign at the evening service of Rally Day, the last Sunday in September with the attendance of all the "visitors" as a group. They approved of the tentative slogan, "Every church member a regular worshipper within the friendly fel-

lowship of a group in the church family."

The framework for such a visitation was already set up in our fifty-six church territorial districts. Each autumn the men had an every-member canvass to present the financial claims of the local church and the Missionary and Maintenance Fund. The elders visited the members in their districts prior to the quarterly communion service. Each elder had a district visitor, a woman, who was quite often his wife, appointed to help him in case of special need in any home. However, a thorough concentrated campaign of visiting all the women in the church within a fortnight by the district women visitors and other volunteers had never been carried out before.

Of course there was a good deal of inertia and some opposition. "Why bother?" asked some people; "It's never been done before," judged others. One district visitor took offense because she considered this was an indirect reflection on her work. She would have nothing to do with the visitation! But after appealing for volunteers we discovered a host of women, many of them comparative newcomers, were not only interested but glad to give their time to it.

In order to create widespread interest, we called together at the parsonage four representatives from all the women's groups in the church, including the two Bible classes and the women in the Mr. and Mrs. Club. We pre-

†Blahop, Texas.

\*Minister, George Street United Church, Peterborough, Ontario, Canada.

sented the idea of the visitation. Then, during lunch each group discussed it among themselves. In an open forum afterwards each group in turn endorsed the idea.

One newcomer to the church mentioned how lonely she was when she first moved to our city and how much it meant to her when a woman from the church invited her to attend an organization with her. Another woman, a mother of several children, said when her family was small and her husband's salary was limited, she didn't attempt to get out to any church group. But, by the time the children were school age, no one thought to invite her to attend a woman's meeting, and she was too shy to come out on her own initiative. "It's easy to get out of the habit of regular church attendance unless there are folk who are glad to see you there!" another person observed.

A central planning committee was set up with the chairman, Mrs. Weldon Fanning, a very able woman who had headed up the Red Cross organization in this city during the last war, and her assistant, Miss Mary Elliott, a member of one of the pioneer George Street families who had a thorough knowledge of the church membership and of the church groups. A secretary-treasurer, Mrs. Russell Foster, a young married woman with business training and a new member of the church was also elected. An approximate budget for promotional literature was approved, and so was the tentative slogan explaining the purpose of the visitation. Nominations were made for the six zone captains to direct the visitation.

Each group selected a quartette to present the visitation plan to the regular May meeting of their organization in order to get the approval of their respective groups. A donation of from five to ten dollars from the money-raising groups, for local church purposes, was suggested. Any balance was to go into the Flower Fund for baskets for the church on Sunday (which are later distributed to sick and shut-ins).

The Central Planning Committee was given power to go ahead on the promotion literature. They agreed on mimeograph forms reporting each call, with room for any organization which the woman visited might like to be asked to attend, and a confidential comment for the minister of any situation of immediate need. A report sheet summarizing all the calls in each district was also mimeographed. The secretary-treasurer offered to sort over the report slips and send on to the secretary of each woman's group in the church

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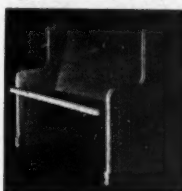


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the list of prospective members for her group.

An attractive folder was also drawn up for the printer to be ready in good time for each visitor to leave behind her at the time she made the call. On the front was a picture of the church, on the back the United Church of Canada's seal and a fine quotation on "My Church." Inside was a message from the minister and a list of the church activities throughout the week as well as the Sunday services of worship, the Sunday school, the young people's program, discussion groups and supper club.

There was one well-attended open meeting in June of all the representatives of the women's groups and of the volunteer and regular district visitors. This plan for a women's visitation was carried out according to the schedule and everyone gave marvelous cooperation. The Sunday evening late in September when it was launched was an inspiring occasion. Within the two-week period early in October over ninety-five per cent of the visiting was completed and in less than a month the whole membership had been covered. The majority of the callers went in pairs, a regular district visitor and a volunteer visitor.

In a large church like ours of almost 1800 members, one of the finest results of this visitation was that a great many women became acquainted. The different groups within the church worked happily and gained a new appreciation of the personnel and function of each organization.

Not a single request was made for a donation of money or services to the church or a church group. The visitors encouraged those they called on to come out to church. They tried to discover if there was any church group which they would like to attend. An increased attendance both at the Sunday services and also at the meetings of the church groups was an immediate visible result of this campaign. The greater friendliness in the atmosphere of the church groups following this campaign was also noticeable.

This women's visitation proved its worth. It could be adapted to a church of any size in the country, or town or city. There are so many lonely women in every area who appreciate a friendly call! Many of them are just waiting for a cordial personal invitation to participate in some group in the church. Do give this plan of mobilizing the woman power of your church a chance to demonstrate its effectiveness in your congregation!

## A Re-Appraisal of Social Action (From page 24)

so since it seems to the public, notwithstanding, to be a spokesman.

CSA should present all essential aspects of controversial questions including viewpoints not supported within the church. It questions whether the CSA has been "impartial" as stressed in the By-Laws by often forgetting this, and that CSA has not recognized many opposing or differing views "may also be Christian."

Yet, the Board spoke out against wanting the CSA to indulge in mere "neutralism." It warned that differences of Christian opinion "usually occur in the realm of means rather than that of ends," that no one method can be singled out as the only "Christian" way. CSA should not confuse means with ends. Its literature has often been slanted toward one political or economic program. This says that the denomination should be careful not to link itself to any particular program, and should "never assume the prerogative of committing the denomination" to any specific panacea.

### Utilize Other Researches

It suggests research is basic but costly and therefore the CSA should "utilize the research done by other agencies," which is an important function. It stressed the "expertness" in choosing and selecting although CSA should not unduly claim expertness lest CSA might be misinterpreted. It stressed need for right kind of help to local churches as CSA's principal task since local churches do not have this skill or experience. They need literature and trained local leaders.

It stresses that CSA has "found it easy to turn aside from the slow task of education . . . to the field of political action"; but that its efforts should be primarily toward the local churches and speak to them and not for them. Often little recognized is that CSA can speak for them "only when it speaks adequately to and with them."

The Board felt public pronouncement action should be as provided in the charter as only "on occasion" and that this was not to become a "regular practice," CSA should be extremely careful to speak its mind only when specially demanded. When it lobbies it should do so with responsibility and "not take a partisan position on matters on which the churches are not substantially united." Who is going to decide this? This is a valid question.

Collaboration with other boards, conferences and associations and local churches should be extended. There



should be closer relationships with CSA in every way.

The Board refers to founders and staff mistakes. It exonerates any subversiveness, although mentions nothing laudatory as to staff leadership vision, administrative abilities, and general supervisory capacities.

#### Education Should Be the Goal

It stresses devoting "the principle part of its resources" to educating members of the denomination and help for churches. It also suggests that "most of the publications" should be in understandable form for pastors, individuals, and groups. It asks that CSA show fairly where Congregationalists differ as well as the CSA statement on interpretation. It calls for 14 to 18 vote on going into specific situations calling for public pronouncements or advocacy of governmental action.

It advocates wider and more careful representation of the 250 associates with a balance in line with the National Council and new emphasis on Christian vocation. It asks for widely representative elements according to vocation and geography through General Council election of four instead of six members, and that executive committee at its first meeting after General Council appoint two laymen with a view to maintaining balance and breadth of viewpoint. General Council then would be responsible for selecting twelve and Executive Committee six of the eighteen members. It recommends continuous cooperation with national boards, conferences and associations and with the National Council of Churches.

But, above all else, it suggests a staff (which might easily imply a need for a new leadership by deduction) "of persons: (a) happy to work under the definition of duties and functions here set forth, (b) competent to do so, (c) preferably not ordained ministers exclusively, and (d) adequately compensated." This suggests those who are known or proved to be wholeheartedly in accord with the Board of Review stressing both clergy and lay representation and to be paid adequately. This calls for confidence that will merit "adequately compensated," especially when it specifically chooses to recommend that the "denomination provide sufficient funds for carrying out the program herein outlined."

In recommending steps to amend the By-Laws of General Council and with other necessary action implied it offers "the members of the Board" as being available for future counsel and assistance.

#### Personnel Problems

As much as the Board of Review report, more or less, anticipates subtly

and indirectly an eventual change of personnel in the staff and with authoritative indications that this need was not overlooked in the secret Board sessions, it is not now an opportune time for resignations (except as staff themselves may be led to do so) for this would lead to organized battling on both sides. But eventually new personnel and leadership will be most desirable, if for no other argument than that present personnel are too "battle scarred" to be effective and have lost the confidence of a great number of even moderate critics. Resignations should not be associated with the Board report, even though Congressman Judd's "minority report" called for this and others have more privately urged this upon General Secretary Dr. Douglas Horton of New York City and for "their" reasons.

As one nationally prominent Congregational leader put it to this writer, if the social conscience of Congregationalism is to be best served then the Council and staff must ultimately be thoroughly reorganized. For to thwart the report by acknowledging no responsibility for what has been done by CSA will show the present staff members are far more interested in their own "dogmatism" and "bias" than with the long-range picture. Certainly, he declared, "we do not want another Committee to interpret the Board of Review." On the basis of the sweeping findings and recommendations the critics are entitled to a proper guarantee against a continuation of that which has gone on in the past. Stand by the Board report; yes, but critics will doubtless, and rightly, insist upon personnel action that is commensurate with the findings and recommendations, inevitably. For leadership produced the "conditions" which called for the Board and leadership will be the biggest factor in carrying out the almost "turn about" changes, now officially advocated.

#### Reasons for Board

Throughout the country, over a somewhat long period, questions have been raised by ministers, but more by laymen. There are doubtless many reasons why the Board of Review was appointed (as some of us privately and publicly advocated since 1949). One of them was the somewhat closed mind attitude of the CSA and its staff and its seeming unwillingness to change aims, policies and procedures commensurate with justifiable and growing criticisms from the "grass roots." It was clear that the CSA was "going on its own" all too much. Moderate and friendly critics were making themselves vocal, as this writer did. Moreover, there was a determined, well organized

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and reportedly amply financed Committee on Opposition to Congregational Political Action (since changed to Committee to Uphold Congregational Principles).

This group organized in such states as Minnesota and California and also in Wisconsin, not to mention other states, in the East. There is no doubt that many laymen are not only uninformed on the social gospel but are intuitively against anything that goes beyond the "personal." Still others, as critics were deeply concerned that the CSA was "left" and too liberal in its views. Still others thought that CSA was too far beyond most of our 5,500 local churches and their leaders and were taking too many positions of their own as being the Christian ones; besides, they were entering doubtful political situations with certain amateurishness that was all too apparent.

But the matter which excited the majority of extreme lay critics and gave the greatest impetus for the major opposition organization, was the somewhat naive lobbying in Washington. This had not been thoroughly analyzed, especially as to the delicate problem of spokespersonship in hearings, besides trying to enter too many hearings in one year without being considered experts on complex governmental problems. Then to, too many critics felt CSA was throwing everything on government for their answer, even "big government," out of all proportion.

There has been the opposition also of the Western Pennsylvania Association of Congregational-Christian Churches which has been somewhat typical of semi-official groups throughout the country and which will probably continue in opposition. But no one has wished to "prolong the controversy." Yet, after all, it has been traditional Congregationalism, which has always encouraged honest criticisms and flourished in the creative use of them. This CSA controversy is no different than the past.

The Board of Review report is a good one by a good and representative Board (although for many it does not go far enough), even though it had no more than five meetings and little extra in resources furnished by denomination. The Board made a thorough study, as it indicates, but chose not to reveal publicly the much needed corroborated evidence of its investigations and the background reasons for its findings and recommendations. Perhaps this was necessary, but many critics feel much more might well have been added to the report without fear of reflecting "dirty Congregational linen" in public.

One is impressed that the Board did get down to the real industrial

roots of the matter and did not assume a situation which would fail to balance with the facts. Of course, the chairman's letter of transmittal well underlined the big dilemma which is that Congregationalism is all too loose and unclear in its denominational operations and procedures. There are no major reasons why any past critics should challenge the accuracy of the facts used in the report, though since not all facts are revealed, maybe these others should be made easily accessible.

#### Value of Laymen

There are other dilemmas that lie even deeper. The "Review" emphasizes what that great leader, John R. Mott stressed as to the Value of Laymen: "The participation of laymen in shaping and carrying out the program of the churches has again and again served as a necessary corrective to dangers resulting from priestcraft, hierarchical domination and professionalism. . . . There has ever been a tendency on the part of the clergy to become more and more official and professional and with this specialization of clerical work comes a lowering of the ideals of the laity."

This certainly has been found true in the CSA leadership and the need for a corrective on the advice of the Board of Review. This is easily substantiated by many statements from the CSA staff and, in much of the CSA literature, not to mention in CSA defense against periodic attacks from extreme critics.

This Board of Review study arose because many church leaders do not consult often enough and thoroughly enough "lay opinion." Furthermore, the presence of extreme conservatives has often seemed to balance a vociferous doctrinaire faction among the liberals, many of whom have encouraged, if not led, CSA aims and policies in recent years. It is a valuable corrective in this Board of Review; it is a balance to those among the liberals who consistently seek to identify their own particular economic and political creeds with the Christian faith, as much as they have accused "rightists" for doing likewise. There is need for a partnership of clergy and laymen working together.

Furthermore, Elton Trueblood in his book, *Your Other Vocation*, has a revealing chapter on the "Revolt of the Laymen," which also warns against increased professionalism of Protestant leaders who get maneuvered into what appear to be authoritarian and doctrinaire positions. Dr. Trueblood points out that prophets had to fight priests of their day and that Christ himself suffered from the priests and entrenched religious leaders of his day. There has been too little lay attitude too long in



the CSA staff and in the way it has chosen to operate, which the Board of Review recognized.

Moreover, it is true that the CSA has too often laid itself open to what Professor Nels Ferre underlines in his book, *Christianity and Society*, that "all idealism that neglects or minimizes the actual, plays us false . . ."

Harvey Siefert's *The Church in the Community*, chapter six, is on "Techniques for Social Education," which has been greatly needed in the CSA and now.

CSA has also needed what Professor Justin Nixon cites in his emphasis upon the need for "Responsible Christianity" when he calls for "... increasing the sense of responsibility on the part of those engaged in the work of organized religion . . ."

What we need, as Dr. Nixon also suggests, is that "as conservationists, all community builders, the Lewis Mumfords, the Arthur Morgans, the David Lilienthals, have caught this germ. They see things as wholes, and they test processes by what they mean for individual men and women."

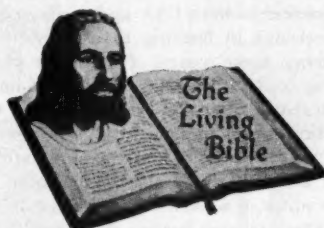
The CSA has not viewed things sufficiently from the whole, which again the Board of Review recognized.

#### Church Politics

Still more, one of the things highlighted in this CSA controversy, is what Professor George W. Forell of Gustavus Adolphus College points out in an article, "Make Church Politics Ethical." He says:

"In all the discussion about the church's duty in relation to politics, one important aspect of the problem has been entirely neglected; namely, her own internal politics—'church politics,' as it is deprecatorily referred to whenever church people meet . . . one of the major political weaknesses of the church—inadequate and one-sided representation. The results of such unbalanced representation are dangerous. The church as a political structure becomes insensitive to the problems of the vast majority of its constituency. This insensitivity contributes to organizational schizophrenia, the people at the top acting without any real awareness of the internal problems that beset the people they are chosen to represent . . . it is almost demonic naivete to assume that Christian people in executive positions in the church are not subject to corruption by power . . . and . . . Since there is no machinery for debating the issues openly, discussion becomes discussion of personalities . . . in the church criticism tends to become personal and controversies revolve largely around personalities rather than around issues. . ."

The Board of Review sidestepped this by saying it had not looked into the "methods" used in the controversy, many of which were definitely "poli-



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tics," at best. But it is all too easily observed in both CSA and as its critics proceeded in backing their convictions during three years. (Let alone those keep leaders, who have national administrative responsibilities, now and in the future, about implementing the report.)

"Church politics," as thus highlighted by Dr. Forrell, is clearly indicated by an editor of a national Protestant interdenominational weekly in unjustly berating opposition leaders to CSA, by unfairly saying their rightful protest "has consisted of criticism, negation and the circulation of inflammatory charges."

As a matter of fact, this is just not so, for even the writer's *Advance* article of "Not Less Social Action—But Better" (June 23, 1952), which the General Minister said had been referred to time and time again in Board of Review sessions, with its twelve recommendations, has been confirmed. (As have many other criticisms.)

If a major honest difference had to be decided in an outside organization (largely because the CSA Council and staff and Executive Committee did not move fast enough to recognize a "condition") then, it is not fair to say, as this editor does, of these critics in these terms "... before they drive themselves out of the church by the cultivation of suspicion, bitterness and self-seeking." This is too sweeping and general to be true, when facing the facts. For it is stressing personalities rather than issues and "church politics." Too much of this is going on in church controversies, as in this one.

#### Improving Protestant Strategy

As one who, for some eight years now, has been studying and writing on how to improve Protestant social action strategy and who, in the course of that period, has lectured on his findings at some dozen midwest and eastern seminaries and divinity schools, I find certain general things stand out, which are borne out in this Congregational appraisal.

Our Protestant lack of a corporate position on political and social questions is due to our largely naive individualism. When we sometimes stress lay controlled organizations as necessarily responsible for less social crusading, I think it is easy to minimize the sometimes disproportionate influence, if not frequent dominance of clergy influence in this field.

We are too much for principles and not enough for specifics; and we need more emphasis upon theological bases as safeguards for the all-too-prevalent "activism" of liberal Protestant Christianity, which calls for lay ministers or "people in the pews"

checking. There is a fallacious tendency to place too much emphasis upon the reactionary movements in the various denominations as responsible for social action dilemmas; for those in social action leadership are much to blame often for unstatesmanslike actions such as care about being representative in Protestant democracy and of presenting both sides and not so often from obvious bias.

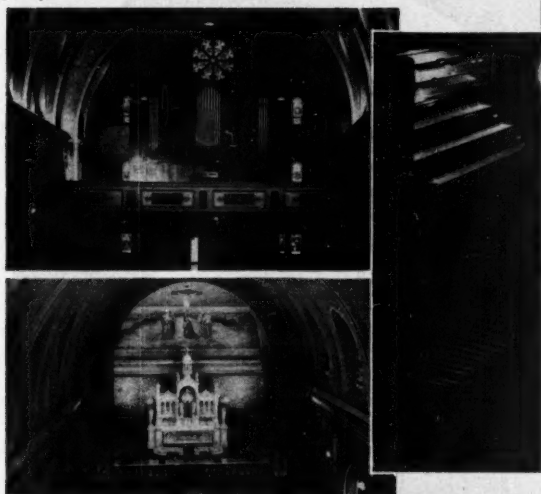
Denominational assemblies are disproportionately attended by clergy as over against laymen when pronouncements are made and therefore what can they mean? A survey shows that few in our Protestant congregations know or study social action and even fewer know about any "action" taken. Thus, the lack of local interest and Christian effect. Our Protestant clergymen often lack a good grounding in even the disciplines of religion and theology as related to the social sciences. Little credit is often given by liberal extremists for big business improvements and reforms to which liberal David Lilienthal properly refers in his new book on "Big Business."

Too much in our churches is looked upon as above criticism especially that handled by the clergy, even "making church politics ethical." We professionals often trade upon our privileges and exemptions rather than stand on our own personal responsibility, as indeed most of our laymen have to do, and would thereby respect us for doing so, more often. There is greater need for strategy and statesmanship. We need more unity and cooperation, which many social actionists are notably lacking when they have pet schemes to advance. There is a great gulf between national, even state and the local groups. We need discussion of social issues throughout the churches' total program, as preaching is too inadequate and limited in give and take. We need as professionals to give more study to ways and means of being more effective as Protestants in community influence and action. We professionals are often using out-moded clerical methods (good when our grandfathers were leaders), as well as poor public relations.

We tend to over-stress society and the state which makes our ideals impersonal and abstract—thus depersonalizing the Divine in human encounter in a zest for "hurry-up-reforms." We Protestants should be concerned more for the "beloved community," where social action starts.

The social gospel demands are great and the time is short. In the welter of competition today for men's minds and souls, never before has there been a greater need than now for more effective use of our Protestant resources in

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the social policy fields. But we will never get very far if we try to by-pass our Protestant democratic principles and the cultivation of an understanding partnership between the "professionals" (with whom Christ himself had plenty of trouble in his day) and the "amateurs" (who, like Christ's disciples, ministered with no thought of reward nor professional status, but because they were on fire about their Master and his new gospel) — the clergy and the laymen of our day.

### Just One Gospel Needed

This CSA "review" of the Congregationalists makes clear that there should not exist a cleavage between the individual and social gospel, for, after all, these should be one in Christ — yes through the whole person and the beloved community — the interaction of each upon the other. In this tension God enters. In love of and worship of God we lift up worthy sides of persons and community while the unworthy are sins. It is so easy to stress a partial "gospel," which, regrettably, is often emphasized mistakenly as the whole.

Unhealthy individualism within Protestantism has found its corrective in the social gospel. This is what Walter Rauschenbusch and Washington

Gladden had in mind. But they stressed both need for balance in theology, program and methods, as over against so much of the fanatical "zealotisms" of today, which blurs otherwise sound ideas; and thus gets them out of focus.

The attack today is too often aimed directly at driving a wedge between the personal and social and by producing more cleavage of that already existing. There are various leaders and groups both within and outside Congregationalism, which are now doing this. It is so easy in "social action" for any of us to forget holy humbleness and patience in wishing to judge others with whom we disagree; it is easy to confuse ends with means and vice versa.

### Upperclass Attacks

We must be on guard in Congregationalism that we do not allow our differences between pulpit and pew to maximize upperclass consciousness.

This is not a valid attack, nor one that can long stand in a creative world where social justice is having its day and will continue to do so. There is such a thing as a perverted "individualist," just as there is a fanatical "social gossamer," both of whom can miss the whole picture and truth. This is what happens when the Gospel is

either equated with conservative individualism or, on the other hand, with Christian socialism or statism. Both groups can be confused; for it is not one-sided, by any means. Both should recognize their own sins and errors and then join up in the full Gospel. For no one likes a lop-sided person any more than the Lord must like a partial or lop-sided Gospel. They both need to be humble-minded and well-rounded.

It is to be doubted that this "review" has made "Christian history," as one Protestant editor suggested — for that is too extravagant a claim for a Board that could only meet five times and which had little in staff resources, other than the General Minister acting as recording secretary (already heavily loaded with denominational duties) and no special finances nor research assistance. Furthermore, it is an exaggeration to go overboard, as this editor does, in saying "it could well serve as a model to be followed." It was not that profound nor nothing comparable to many other similar, or like appraisals, such, for instance as the Laymen's Inquiry on Foreign Missions. But it was a fine report, notwithstanding.

(Turn to page 88)

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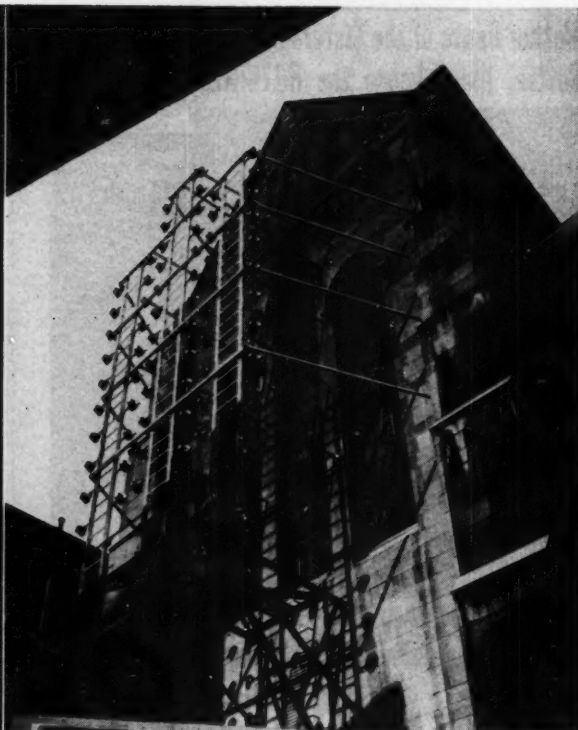
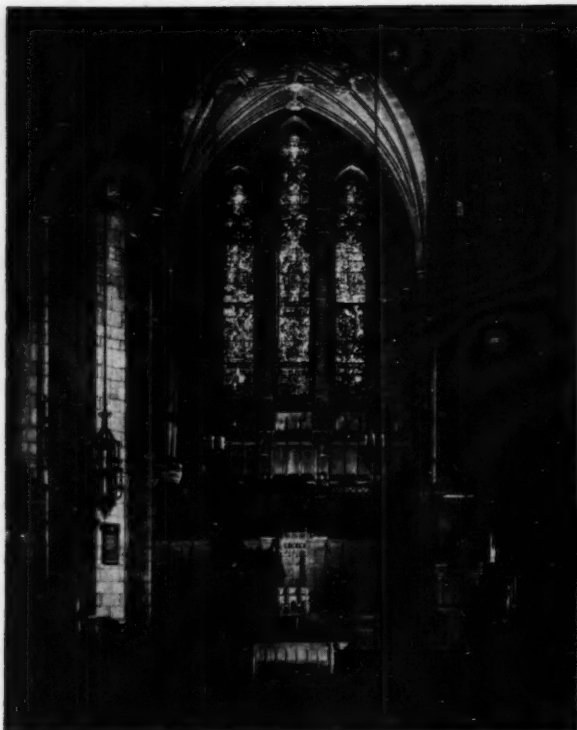
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## CHICAGO CHURCH GLORIFIES ITS WINDOWS

### Let There Be Light

**T**HE magnificent stained glass chancel windows of the Fourth Presbyterian Church on fashionable Michigan Avenue in Chicago are among the most beautiful and precious works of their kind in the country. The three windows, the center one towering a full thirty feet in height, were constructed about the time of the First World War by Charles J. Connick, world-renowned ecclesiastical art glass designer of Boston. They were the first large installations of their type in the Middle West.

The theme of the windows is the redemptive power of Christ—strongly depicted in deep rich tones of red, gold, blue, green and other hues of colored glass. These exceptionally heavy shades, achieved by slabs of glass as thick as 1½ inches, have all the vibrancy and superb depth of color typical of the fabulous mediaeval stained glass windows of the Thirteenth Century.

But this same extraordinary depth of color—which gives the chancel windows of Chicago's Fourth Presbyterian Church such rare beauty—has also created a growing problem through the years. Very strong light is needed to bring out the full beauty and brilliance

of the windows. Since the time they were installed a number of buildings has been erected directly opposite the west wall of the church which houses the chancel windows. This has cut down the available natural light. Today, there is only one hour—immediately before sunset—when the chancel windows receive any direct sunlight.

From time to time a number of temporary lighting remedies have been tried without success. Recently the membership of Chicago's Fourth Presbyterian decided to try every possible means at their disposal—even if it meant a considerable expenditure of funds—to restore the full beauty of their church's inspirational chancel windows. And to help them accomplish this they called in Kelso-Burnett, a firm of electrical contractors and engineers.

Even to the experts, the professional lighting engineers, it was apparent from the very start that the job was not an easy one. Many unique and difficult problems presented themselves.

#### Complex Problem

First of all, the quantity of light needed over the surface of the chancel windows varied considerably. Ex-

tremely strong light was necessary for certain of the darker colored areas. On the other hand, this same light gave an altogether too brilliant effect when it shone through the lighter-colored areas. It was obvious that light from a single source, no matter how convenient to install, would give an uneven and entirely unsatisfactory effect.

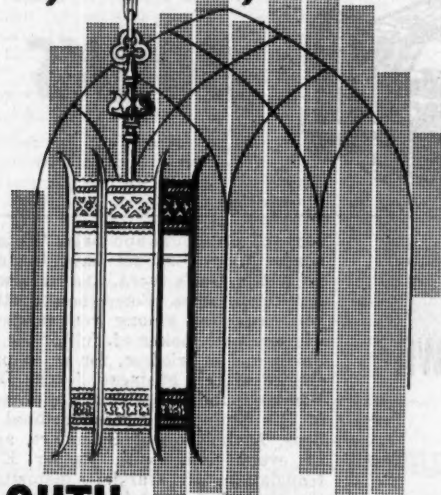
Then, too, a series of lights—of whatever intensity—placed close up to the back of the window for maximum efficiency would create a distracting pattern of light through the glass. The purpose was to approximate strong daylight. Therefore the lights had to be placed some distance away, if they were to achieve a natural-looking, daylight effect.

Also, it was found through experiment that oblique light—that is, light shining at any but approximately right angles to the window—simply reflected and bounced off, without enough of it shining through the heavier, darker slabs of glass to show their true colors.

Added to these difficulties was the problem that the bottoms of the windows start about thirty feet above street level. This meant that some sort of framework had to be designed and installed to hold the lighting equipment, in addition to supporting the weight of a man who would have to climb up the framework to replace burnt-out lamps and service the equipment. Extreme care had to be exercised throughout the construction in or-

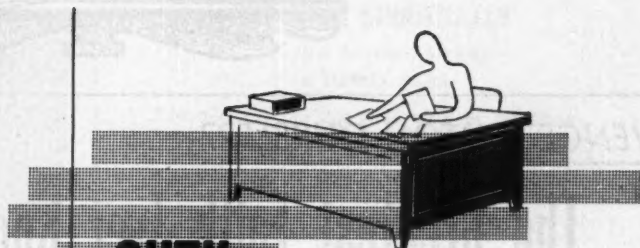


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der to prevent damage to the irreplaceable windows. Evidence of the difficulty of the entire project was the fact that it took the experts approximately one month, during which time they made extensive field tests, before final plans could be drawn up and the actual work of lighting the windows began.

### Method Selected

After carefully considering all available methods, it was decided by the engineers to build the triple-ladder type supporting structure for the lighting entirely out of galvanized Unistrut framing. From the cost standpoint this use of Unistrut is estimated by the experts to have saved many hundreds of dollars in labor, welding, etc. Also, the use of Unistrut as approved wireway eliminated the necessity of an additional wire raceway. It was possible to install all wiring in the vertical ladder sides. The entire installation is fed through a mechanically-held contactor with a remote control switch in the church. For absolute safety in servicing, a secondary switch on the Unistrut structure itself locks off the current to the installation from the outside at any time.

### Spot Lights Adjustable

The completed structure houses the lighting units—sixty-four General Electric 300-watt PAR56 reflector spot lamps. These were chosen because of their high intensity penetration. This use of spots permits the lamps to be placed the necessary distance of some twelve feet from the window—for a natural daylight effect—and to give the required straight, penetrating light.

Adjustability of the spot-lights was found to be very important, because of the varied densities in the color of glass in the window. For this reason, more light is concentrated on the dark areas of glass and less on the light.

### Results Exceed Expectations

The lighting results obtained from this installation far exceeded anyone's expectations. Now, when the lighting is turned on Sunday mornings, Sunday evenings and afternoons when the day is dark, the rare and beautiful chancel windows of Chicago's Fourth Presbyterian Church are truly a sight to behold! The windows present a soft, natural daylight appearance, with every bit of brilliant color and detail of design brought out perfectly.

### ELIZABETH DECORATES TWO CHURCHMEN

Suva, Fiji—An Anglican bishop and a Roman Catholic lay brother were among the 17 persons decorated by Queen Elizabeth II at an investiture held during her visit to this island outpost of the British Empire.

They are the Rt. Rev. Leonard S. Kempthorne, Bishop of Polynesia since 1923, who was made a Commander of the British Empire (civil division), and Brother Alphonus of the Society of Mary (Marist Fathers), who was made a Member of the British Empire.

Following the ceremony, Bishop Kempthorne escorted the Queen on a tour of the Polynesia Diocese's new cathedral, Holy Trinity, which was consecrated last May 5. He presented to her 18 clergymen who serve Fijian congregations of the Anglican, Presbyterian and Methodist churches and of the London Missionary Society.

Brother Alphonus, 88, came to Suva in 1888 with two French companions to pioneer Catholic education here, where they began with just four students. In the 65 years that have intervened, he has seen Suva grow from a village to a modern city whose four Marist schools now number 1,500 pupils.—RNS

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## The Greatest Faith Ever Known

*A Review by Neil J. Crawford\**

**The Greatest Faith Ever Known** by Fulton Oursler and April Oursler Armstrong. Doubleday and Company, Inc. 383 pages. \$3.95.

This is the final book of Fulton Oursler's trilogy in which he retells the Bible in simple and flowing language. This volume covers the period from the death of Jesus to the execution of Paul and Peter in Rome some thirty-five years later. According to the publisher's statement on the inner page of the jacket, *The Greatest Faith Ever Known* does not attempt to explain, to rationalize, or modernize. It is completely faithful to literal statements of the Scripture and it is illuminated with deep personal devotion, mature understanding, and scholarship.

Unfortunately the brilliant editor of *Reader's Digest* died before this book was published. The final draft was made by his daughter, April Oursler Armstrong. Since she was for many years her father's assistant she was fully qualified to present his work accurately. Therefore we shall refer to her father alone as the author of the book.

Since the publishers and not the author wrote the blurb, we shall point certain criticisms toward Doubleday and Company, Inc., and not toward Fulton Oursler, who is no longer able to defend his own writing. The publishers say the author does not "explain or interpret," whereas the truth of the matter is that he "explains and interprets" on practically every page. They say that the book "is completely faithful to literal statements of Scripture," a statement that may be correct in regard to the author's motives, but wrong in regard to his results. They say that the book possesses "mature scholarship," whereas it shows no consideration at all for modern learning. There is no evidence at all that the author has paid any attention whatever to such scholars as James Moffatt, Burton Scott Easton, Benjamin Bacon, C. H. Dodd, Albert E. Barnett, T. R. Glover, Edwyn Bevan, and many others whose works are easily available in every important

library in the country.

*The Greatest Faith Ever Known* is a rewriting of the New Testament from a completely Roman Catholic position and the publisher's statement comes very close to deliberate deception. Nowhere in the book is there information that the same book was published on October 1, 1953 in a Roman Catholic edition carrying the Imprimatur of the Roman Catholic Church. The entire edition should carry the Imprimatur in order that readers who are not members of the Roman Catholic Church may be told in the beginning that this is a propaganda book.

It is assumed throughout that Peter was appointed as Pope by Jesus Christ and that he was in Rome for many years secretly ruling the whole of Christendom. That is all right as pious faith, but it is not scholarship. There is probably not a first-class scholar in the entire world who would defend such a position. In fact many great scholars maintain that Peter was never even in Rome at any time! Even great Roman Catholic scholars such as Duchesne bring Peter to Rome in 63 and fix his death a year later. (*Early History of the Church*, Vol. 1, pp. 45, 47 in the English Translation.)

In some places Mr. Oursler not only draws on his imagination to exalt Simon Peter as head of the Church, but he actually distorts Scripture. For example on page 78 he says, "So swiftly was the Church growing that Peter soon realized that a more definite form of organization was needed. He acted promptly to set the new machinery in order." Now, let us look at the evidence as presented in Father Ronald A. Knox's translation of the New Testament which was published in 1944 with the *Nihil Obstat* of Arthur J. Scanlon, STD, Censor Librorum, and the Imprimatur of Francis J. Spellman, D.D., Archbishop of New York. Acts, Chapter 6:1-6; "At this time as the number of disciples increased, complaints were brought against those who spoke Hebrew by those who spoke Greek: their widows, they said, were neglected in the daily administration of relief. So the twelve called together the general

body of disciples, and said, 'It is too much that we should have to forego preaching God's word, and bestow our care upon tables. Come then, Brethren, you must find among you seven men who are well spoken of, full of the Holy Spirit and of wisdom, for us to put in charge of this business.'" The Douay Version, published with the approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore, agrees at every point with Father Knox's translation. Mr. Oursler's distortion of the New Testament is neither reverent nor scholarly and stands condemned by the plain words of Scripture as presented in official translations of his own church. Such tactics make every reference to Simon Peter in his book suspect until one has made a careful check with the precise words of the Bible. On page 44, he turns the glorious spirituality of the 21st chapter of John's gospel into a formal consecration of Simon Peter as official head of the Church. Peter's efforts to squirm away from the searching questions of Jesus by saying, "What about this man?", is made into an amazing effort to pass the honors on to John. Peter's question is interpreted as an expression of modesty. Jesus Christ did not seem to recognize the modesty, for he said, "What concern is that of yours?" Modesty would not have been met with rebuke but by approbation.

The Seven are called deacons by our author but were never called that in the New Testament. They were made "first in the third order of the ministry." Most scholars would interpret the Seven as temporary officers appointed to meet an emergency situation.

Oursler does violence again to history on page 100, when he has Peter making "the holy city a Holy See, the first archbishopric." There is not one word in scripture or scholarly research to justify such a position. It is pure fable. When the Jerusalem "pillars" met, it was always James, the Lord's brother, who presided over the meeting, and he was never called either bishop or archbishop.

Mr. Oursler has Simon Peter writing his First Epistle from the Catacombs of Rome where he was hiding for security reasons. On page 362 he has Peter preparing to write while mob violence is prevailing overhead. Peter says, "He told me to feed his lambs and shepherd his flock, to tell the Gospel to all men. But never did he say to me: 'Write!' His Church was not to rest on the written Scripture but on the living tradition of the Word we preach, and the way we preach." This paragraph is a twentieth century rationalization read back into the first

\*Minister, the First Presbyterian Church, Oregon, Illinois.



century. There is no evidence that any of the apostles thought they were writing scripture, and no evidence that any New Testament writing was considered scripture for several generations after the death of St. Peter. The dichotomy of "written scripture" and "living tradition" is a type of thinking that does not precede the Reformation and never entered St. Peter's mind at all.

Oursler refers to pastors of churches as "priests," a clear case not only of interpretation but of misinterpretation. T. R. Glover says "The Greek Presbyteros does mean senior or elder and does not mean priests, and never did till Cyprian's day." (*The Pilgrim*, p. 254.) The only priesthood ever mentioned in the New Testament in connection with the church is a "royal priesthood of believers." Mr. Oursler quotes this passage on page 312, yet fails to recognize that it cancels out his reference on page 311 where he refers to "a priest ordained by Peter himself."

The phrase "do penance" is used repeatedly for the translation of "metanoeo." "Repent" is a far better translation and is used by Father Ronald Knox in his translation of Peter's speech at Pentecost. The "Epistle to the Hebrews" was not considered by the early Church as a letter from Paul. It was not in the Muratorian Canon. Irenaeus and Gaius both knew the Epistle, but neither thought Paul wrote it, nor do most modern scholars believe he wrote it. Yet our author has Paul dictating the letter from a Roman prison (p. 362).

James the Less is made a cousin of Jesus, yet St. Mark's Gospel definitely states that James was a brother of Jesus. Such departure from scripture is not a "retelling" but a distortion dictated by the demands of dogma.

This book is supposed to be a retelling of the Bible story, yet it introduces chapter after chapter on the later life of Peter that has no scriptural foundation and is contrary to such solid scholarly works as Streeter's *The Primitive Church*. It introduces Linus as the second Pope. This is not recorded in scripture and is contrary to sound scholarship. "The Shepherd of Hermas" was written in the time of Clement (about 140 A.D.) and was quoted as scripture by Irenaeus. He knows of no monarchical ruler or Pope, for he invariably writes, "Now therefore I say unto you, that are rulers and occupy the chief seats." Government is by a body of presbyters or bishops to whom everything is to be referred. Linus could not have been Pope of Rome for there was no Pope of Rome at that time.

The reasoning on page 225 in regard to the followers of Apollos is astounding. On page 222 we are led to believe that Peter had "Commissioned Mark to convert the city of Alexandria"; that Mark in turn had converted Apollos, and yet he did such a poor job of indoctrination that Apollos did not know any baptism except that of John the Baptist. Let us remember that this apparently inept teacher was the man who wrote the Gospel according to St. Mark. Is it not more reasonable to believe that Apollos had been instructed by

## Looking Toward Lent and Easter



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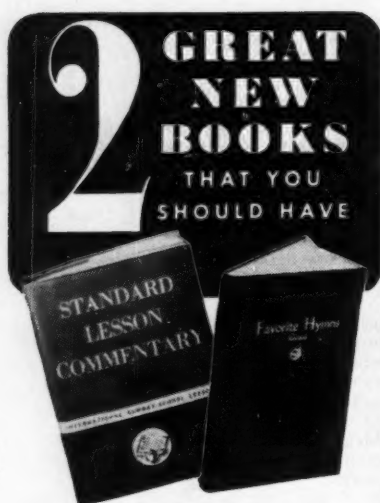
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some followers of John the Baptist and not by Mark?

One could cite at least one hundred places where Mr. Oursler is in error, if modern scholarship means anything at all. This eloquent, flowing, confident book is the worst job of presenting the story of the apostolic age that has appeared in our generation. This is not because Fulton Oursler had lost his story telling genius which he demonstrated in *The Greatest Book Ever Written*. A decided change in approach is evident. Why? The reviewer does not know. In passages such as those dealing with Simon Magus and other soothsayers, he is magnificent. His description of Paul's shipwreck is masterful. What could he not have done with his materials, if he had not tried to prove a case!

This does not mean that clergymen should not buy the book. Quite the con-

trary. It is practically the duty of every Protestant minister to buy and read this book in order to counteract the most subtle piece of propaganda that unsuspecting people will read this year. It would be well for those reading this book to have along side it *A Handbook on The Papacy* by The Right Reverend William Shaw Kerr, Bishop of Down and Dromore. (Published in 1950 by Marshall, Morgan & Scott Ltd., 33 Ludgate Hill, London E. C. 4; 18s. It may be obtained from the Evangelical Publishers, 366 Bay St., Toronto, Canada.) Bishop Kerr's scholarly work gives in well organized form the historical evidence based on original sources for practically every controversial point in this book of Mr. Oursler.

In competent hands *The Greatest Faith Ever Known*, along with Bishop Kerr's book would make a challenging and rewarding study of early church history.

### A Different Peter

Peter: Disciple, Apostle, Martyr by Oscar Cullmann, translated by Floyd V. Filson. Westminster Press. 252 pages. \$4.50.

The appearance of this book, lucidly translated by Dr. Filson, is a significant event. In Europe it has already attracted wide attention among Roman Catholics as well as Protestants. Its author, Professor Cullmann, teaches New Testament and Early Christianity in both the University of Basel and the Sorbonne in Paris. His technical mastery of the field that this book covers is widely recognized.

The tone of the book is mild and conciliatory. Its approach is scholarly, not polemical. But that does not subtract from the power of the blows directed against this central, existential dogma of the Roman Church. For Cullmann's conclusions are uncompromising.

The first half is historical and concerns itself with Peter's activity as disciple, apostle and martyr. A survey is given of such information as can be gleaned from within and outside of the New Testament. Of particular importance are the conclusions that Peter was head of the Church in Jerusalem for a very brief period, but that he relinquished this position to become head of the Jewish mission throughout the world of the Roman Empire. In this capacity he was subject to the authority of James, his successor in Jerusalem. Cullmann concluded also that Peter was not an opponent of "Paulinism," but rather that both men were subjected to bitter attacks (and perhaps brought to their martyrdom by Jewish Christians who accused them both of misdirecting the church.)

Early literature is examined carefully to sustain the position that Peter was in Rome (although only briefly at the end of his career) and that he was there martyred. Archeology is asked for its contribution, also. Particular attention is given the new investigations under St. Peter's and to the Pope's claim that the grave of the Apostle has been found. Cullmann has strong doubts on this score.

The second portion of the book concerns itself with the exegetical and

theological questions that center in Matthew 16:17-19. He reaches the conclusion that the words of Jesus are genuine, although he thinks they are given in the wrong setting. He would prefer to place them in the Passion narrative. "Jesus promises Peter that he will build upon him the earthly people of God that will lead to the Kingdom of God; he promises that in this people Peter will have the leadership, both in missionary work and in organization." But all this applies to Peter, alone, since as an apostle he has and can have no successor. Here Cullmann's interpretation coincides with that of Karl Heim (*The Nature of Evangelical Christianity*), although Heim's name is lacking from the extensive list of those cited. Upon this foundation of New Testament study, Cullmann proceeds to discuss certain theological arguments used by the Roman Church to bolster its claim that the Bishop of Rome, as "successor to Peter," inherits the primacy that Christ awarded the "Prince of Apostles."

It should be noted that this book, while well-organized and clearly written, is not intended to provide casual reading in an easy chair. Its scholarship is detailed, almost microscopic at times, and demands careful study. But the subject is worth it.

J. S.

### Preachers and Preaching

Sermons Preached at Harvard by Willard L. Sperry. Harper & Brothers. 188 pages. \$2.50.

One of the most notable and thought-provoking of recent magazine articles is the one which stands at the top of the table of contents of the December issue of Harper's. This article consists of the address which Nathan M. Pusey, the new president of the oldest of American universities, delivered at the opening convocation of the Harvard Divinity School, this being the first time in almost half a century that a president of Harvard has taken part in an exercise there.

There is, however, no doubt that many distinguished addresses have been delivered each year in the chapel of that ancient school of the prophets. And this is also true of the daily chapel service which Harvard has maintained throughout the years. I pause here to pay my tribute to *Mornings in a College Chapel* by Francis G. Peabody, two books which came into my possession during my college days more than forty years ago. They still stand on my shelves and now and then even yet furnish me some good reading, although their contents long since have ceased to be new to me.

The twenty-two sermons by the dean emeritus of the Harvard Divinity School belong to this fine tradition of good preaching. They were preached at Sunday service in the Memorial Church at Harvard. The first sermon is entitled "The Mind of Christ." Two others are based on the Lord's Prayer. Other compelling titles are the following: "Losing Life and Finding It," "Emotion Recollected in Tranquility," "The Old and New Years," and "Living in Difficult Times."

These sermons are thoughtful, en-

lightened, and helpful. They are unusually rich in ideas. They show a definite background of literature and philosophy. Naturally they are rooted in theology, although they are essentially practical rather than theological. They lack some of the color and popular appeal of college preachers like Halford E. Luccock or the late Charles R. Brown, but they have their own merits. *Sermons Preached at Harvard* is a book of distinguished sermons.

L. H. C.

**20 Occasional Sermons by Pastors of the Evangelical Lutheran Church.** Augsburg Publishing House. 234 pages. \$3.00.

These twenty sermons impress us as covering the entire field of the occasional. Of course, there are sermons for Mother's Day, Memorial Day, Thanksgiving Day, and Baccalaureate Sunday. But less generally known occasions are also represented. For example, there is a sermon for Reformation Sunday, another for Anniversary of Congregation, another for Farewell to Congregation, and still another for Rural Life Sunday.

Occasional sermons are often hard to preach. Frequently, instead of such topics being the choice of the preacher, they are dictated to him by force of circumstances. Under such circumstances they naturally belong out near the circumference of his intellectual and spiritual life. And there is another danger. All of us have probably heard at some time or another addresses in this area which have been displays rather than real sermons. The discourses in this book, as nearly as I can analyze them, seem to be free from both of these faults. Naturally not all of them are of equal value. A few are handicapped by a somewhat arbitrary ultra-conservative approach, but the collection, as a whole, is of high merit. The two commencement sermons impress this reader as of exceptional merit, but there are other sermons in the book of equally high value.

There is one place where the Augsburg Press should make an improvement in its format. In the text of the book the sermons are designated as chapters, and are not headed by the name of the author. Therefore, he who opens the book at random, or otherwise, to read a sermon has to turn back to the table of contents to connect with the name of the preacher. A modification here would make the volume easier to manage.

This is a collection of good sermons and should be highly useful.

L. H. C.

### The Church Fathers

**Augustine: Earlier Writings** selected and translated with Introductions by John H. S. Burleigh. Westminster Press. 413 pages. \$5.00.

Each succeeding volume of *The Library of Christian Classics* of which this is Volume VI brings cumulative evidence that these great Christian documents in our own vernacular can and should prove to be a great counsel, comfort and guide to preacher as well as teacher of the Christian faith. From



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the literally hundreds of large volumes in the original tongues these editors and translators have selected wisely and with appropriate purposes those works which should and probably will prove most interesting and helpful.

Professor Burleigh of the University of Edinburgh has done this first of three volumes on Augustine's works, including the earlier writings which appeared between Augustine's conversion and his ordination to the priesthood, with a few additions from the period just after he became bishop of Hippo, circa 395. Here then are his Soliloquies, The Teacher, On Free Will, Of True Religion, The Usefulness of Belief, The Nature of the Good, Faith and the

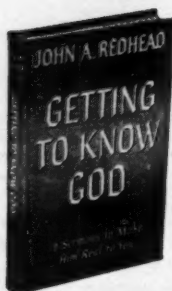
Creed, and various questions, Book I, To Simplician.

Obviously a review of this proportion cannot permit detailed critical analysis of each of these works. While some of these works are available in other editions, others like the splendid translation of the *De Natura Boni* are here presented in English for the first time. In general these translations provide the reader with an accurate picture of the early Augustinian mind.

In most cases the editor prefixes Augustine's own commentary on a specific work, be it ever so small at times, from the *Retractions*. The more technical readers might well be wishing for more thorough-going introductions by



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R. W. A.

Advocates of Reform, from Wyclif to Erasmus edited by Matthew Spilka.

Westminster Press. 399 pages. \$5.00.

This fourteenth volume of the Westminster Library of Christian Classics may well be considered the bridge volume that carries the series from the early church (eight volumes) and the medieval church (five volumes) into the Reformation period to which the last twelve volumes will be devoted. Here are Wyclif and Hus, Catholics of the middle age but reformers in spirit and devotion. Conciliarists like John Gerson, who is represented in this book by his *Unity of the Church* edited by J. K. Cameron, is also definitely a reformer at heart and had he been heeded so that the reform councils could have really brought reform from within, the entire subsequent history of Christianity might well have been changed markedly. Other conciliarists included are Henry of Langenstein, Dietrich of Niem and John Major, all edited by Cameron. Ford L. Battles has edited Wyclif on the Eucharist and the Pastoral Office as well as Erasmus' *Enchiridion*.

Matthew Spinka of the Hartford Theological Seminary is the editor of the book and has translated for the first time into English Hus' *On Simony*. He has also written the splendid introductory chapters on Conciliarism, Wyclif, Hus, and Erasmus. These chapters may very well become widely assigned required reading for students of the period in college and seminary courses. Spinka has captured the spirit of these men and movements and depicted them vividly in comparatively small compass.

The inevitable and, for many, the unfortunate result of crowding so many authors into one volume means that even the carefully selected works must be reduced in volume. We observe here more than in any other volume of this series the fateful "... indicating incompleteness. Yet the main body of material is here.

R. W. A.

### Various Topics

*God and Company* by Zephine Humphrey. Harper & Brothers. 128 pages. \$1.75.

This is a personal testimony of one who through years of devout spiritual growth has come to know the reality of God. She, herself, is one of the "Company" about whom she writes. These brief chapters speak both to the head and to the heart as they try to tell what God means to her.

For many years Mrs. Humphrey has written regional books of New England. This is the first time that she has put her faith out for all to see.

H. W. F.

*The Chorale* by Edwin Liemohn. Muhlenberg Press. 170 pages. \$2.50.

This is an interesting historical survey of the development of the chorale from the days of Martin Luther to present times. The problems and the growth of congregational singing in Germany, Sweden, Denmark, Norway and America are discussed.

Edwin Liemohn is an authority in the field of church music, having received his doctorate from the School (Turn to page 74)



## Of Interest to Ministers

Good fiction, biography and other books not generally classified as religious will be reviewed in this column. These materials can offer entertainment, instruction and illustrations for sermons. Many of these are suitable for book sermons.

James R. Uhlinger, Wesley Methodist Church, Worcester, Massachusetts, a minister-book reviewer of note, writes the column.

Biographies bulk large in the reading of our most effective ministers. When you follow the sermons of men like Dr. Fosdick and Bishop Kennedy closely you soon discover a breadth of familiarity with biographical works that affords illustrative power and adds human interest.

**Benjamin Franklin** by I. Bernard Cohen. Bobbs-Merrill. \$3.00.

**Roger Williams** by Perry Miller. Bobbs-Merrill. \$3.00.

**Andrew Jackson** by Harold C. Syrett. Bobbs-Merrill. \$3.00.

"Makers of the American Tradition" is the title of this new series of books which Hiram Haydn and Donald Bigelow are editing for Bobbs-Merrill Company. These first three volumes have appeared simultaneously. In preparation are John Allen Krout's *Alexander Hamilton* and Irwin Edman's *John Dewey*. Projected for the future are biographies on Thomas Jefferson, Cotton Mather, John C. Calhoun, Ralph Waldo Emerson and William James.

Benjamin Franklin never fails to be interesting, no matter his biographer's name. Bernard Cohen has added fresh material to the voluminous Franklin lore. The personal disciplines and maxims by which Franklin lived are stimulating even today. Under the heading "Self-Improvement and Mutual Aid" Franklin's daily schedule is graphed. From five in the morning when the question is "What good shall I do this day?" to midnight when the question is, "What good have I done this day?" an hour by hour orderly plan is followed. Franklin's thirteen virtues are very much part of the preacher's world.

**Roger Williams**, using fascinating source materials, retells the courageous and idealistic battle for truth and order in early New England. Dr. Perry Miller, professor of American literature at Harvard University, is a competent authority who handles his material adroitly.

**Andrew Jackson** is handled by the distinguished professor of history at Columbia University, Dr. Harold C. Syrett. In a combination of original



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### SOLVING LIFE'S PROBLEMS by Hillyer H. Straton

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**The Spirit of St. Louis** by Charles A. Lindbergh. Charles Scribner's Sons. \$5.00.

This is factual science, human struggle, drama and poetry all locked in a single-motored, frantic leap of faith across the Atlantic Ocean. The story of man's first non-stop flight from West to East is beautifully narrated.

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and preparations for the big flight are brief.

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Lindbergh makes the trip from New York to Paris a spiritual experience. The "Spirit of St. Louis" disengages itself from time and somewhat from space and certainly from all the modern world as it flies through its own universe. It hangs there suspended in the sky for motion is relative to other fixed things of which there are none for the better part of 33½ hours.

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(Church Management November, page 49)

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## BOOK REVIEWS

(From page 72)

of Sacred Music at Union Seminary. At present he is chairman of the department of music at Wartburg College in Waverly, Iowa.

*The Chorale* is an excellent handbook for all choir directors and pastors. It has a wealth of illustrations and presents much valuable information in a not too erudite style.

E. W. S.

*Carillon* by Arthur Lynds Bigelow. Princeton University Press. Seventy-five pages. \$2.00.

*Carillon* is a history of the bells, written by the former bell master of Louvain and now of Princeton University.

In this book a complete story of the Princeton carillon is presented as well as technical aspects of "bell-founding." Mr. Bigelow explains such items as the shaping of bells and how they are hung. He also describes in a simple and understandable manner such terminology as "change ringing," "pealing" and the like. A carefully worked out chart is included in the back of the book which gives information on all the major carillons in the United States and Canada.

E. W. S.

*The Gospel and the Gospels* by Julian Price Love. Abingdon-Cokesbury Press. 191 pages. \$2.75.

The professor of Biblical theology at Louisville Presbyterian Seminary has given us a thoughtful study in the gospels that will particularly interest students of the New Testament. Professor Love begins with the assumption that our gospels are collections of materials rather than simply the writings of four individuals. They represent the oral gospel which was passed from mouth to mouth and constituted many tales of the Christ. Only later were incidents of his life and sections of his preaching and teaching gathered together in a written gospel. The authors of the gospels were much more editors than they were writers.

The story of the passion of Jesus, which is the backbone of all four gos-

**I**T WILL shock some of you when we speak of the church as a business and of the need to adopt certain business practices in the investment of its capital funds. Surely the church is the greatest business on earth and while it is referred to as a corporation "not for profit," it takes its profit not in dollars but in men's souls. For the most part it obtains its funds by voluntary subscription and its management by volunteers. Yet, strangely enough, many times its management resorts to practices its individual members would consider bad business in their daily business lives.

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\*Architect, Chicago, Illinois.

pels — the fourfold gospel — is the central thing common to all the gospels. Then there is the threefold gospel — that material which is common to the synoptic writers: the authors of Matthew, Mark, and Luke. This material may be categorized as the ministry of Jesus to the multitudes: the poor and the distressed. Next there is a body of material which is common to Matthew and Luke, but is not in Mark and John. This twofold gospel stresses the ethic of kingdom living which is grounded in religious faith and prayer, and the judgment that falls on all other kinds of living. There is an excellent chapter on "idealism" in the gospels of Matthew and Luke, and "realism" in the gospels of Mark and John. The unity of the gospel is found in the message of redemption that it embodies which makes the gospel singular, not plural.

H. W. H.

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## Building Site Planning

by Albert F. Heino\*

consistent with the long range program of the church in the community and with a master plan of action carefully worked out. This plan of action is embodied in a comprehensive building site plan showing the complete physical plant facilities existing and probably needed in the future.

Just as in the plans for secular business, the master site plan for a church is the result of a careful and, I might add, continuing study of the requirements of the many sided long range program. That is why no two churches can have identical physical plants except by coincidence, for churches, like individuals and businesses have individual characteristics and life patterns. More and more churches today are expanding their program of parish activities, particularly for the younger groups, yet the details of their programs differ. The same facilities will not satisfy all.

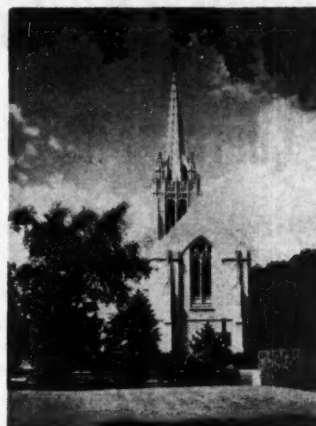
In setting up the long range program of the church, it is desirable to list all of the possible present and future needs in the three principal areas of the program:

- A. Worship
- B. Education
- C. Fellowship

A committee should be set up to study present and future needs after a thorough study of the past record of the church and the existing physical plant. In the case of the newly organized church it is important to study community records and estimate its potential. This committee should be made up of the best brains available which need have no knowledge of building but have good sound judgment. This committee working with all the leaders of the church and drawing information from all organizations will eventually write a program calling for the organized development of physical facilities. We might interject here that this job is one that can only be done successfully by the church. The architect may advise but he cannot be expected to determine what shall go into the master plan unless he is also a member of that particular church. It is well to remember that the success of any plan solution is directly dependent upon the information available to the architect so that he may translate your program into a master plan.

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down in a long range program, the architect then starts to put this program on paper in spare studies.

You may wonder why we have not discussed the site up to this point. Quite obviously the extent of facilities needed will determine the kind and size of the site. That is one reason why it is so important to make a long range estimate of needs before committing to an inadequate site. Another important reason is the matter of on-site parking which many zoning ordinances are beginning to require. The site selected must be capable of containing the long range master plans of physical facilities plus parking for a number of cars, approximately equal to twenty-five per cent of the seating capacity of the largest unit of the plan. This will require a site of approximately two acres for a church of 500 seatings.

Today most people go to church in the family car and this fact should be recognized. It effects the site selection as it is no longer necessary to be at the corner of Main and First Street, within walking distance of its members. How much better it is to obtain a large site off the beaten-tracks than to accept an inadequate site to be on Main Street, which incidentally will invariably cost more. The church is one business that does not rely upon the prestige of site

location to attract members. It is our opinion that a church with facilities for car parking and direct access to the building by car will encourage attendance particularly in inclement weather. It is a great convenience for the handicapped, infirm and aged to be taken by car directly to the door of the church.

The site should open on at least three sides to public thoroughfares, two of which should be streets. This is to allow separate public entrances to the worship and parish education units. The ideal site will approximate a square so that the general form of the master plan will not spread out too far in one direction causing unnecessarily long corridors to reach remote units. A roadway on the site should permit cars to go from the church to a nearby parking area. The car access to the church should be under cover in a car port.

Once the site is acquired the architect can begin to lay out the entire master plan for the immediate and future requirements. This plan should be all-inclusive in nature and developed for building in stages as needs arise. Seldom does the opportunity present itself to plan a complete church plant and certainly future private office for the director of religious education, which on Sunday may be the office of the Sunday school superintendent, a waiting

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room which may include the church school library, and a record room including a fireproof vault. This unit should be located with the greatest convenience to the public in mind. It is best located at grade level near a street. It should have a direct entrance from the street.

The educational unit plan should reflect the "modus operandi" of the Sunday school and also contain the week day special requirements of the educational program. Most churches today employ the departmental plan for the Sunday school. In this plan it is necessary to provide assemblies and classrooms for each of the principal departments. This unit should be integrated with the plan of the unit containing fellowship facilities so that the latter rooms may be used on Sundays for the Sunday school.

The social activities of the church will center around the fellowship or parish hall. This hall should be to accommodate the larger social functions of the church such as banquets, receptions, lectures, etc., and may also be used for recreation except for violent sports which require gymnasium facilities. The same flexibility in planning recommended for the worship unit is desirable. We have found that a hall

(Turn to page 84)





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# Questions on the Purchase of a Church Site

by E. G. Eilers\*

- 1—Do we have comity rights?-----
- 2—Are we in the area specified by same?-----
- 3—What is area of community we will serve?-----
- 4—Will it be a neighborhood church or several sub-divisions or wider area?-----
- 5—Is the population moving so we will be in the activity center?-----
- 6—Are we in a location where people will pass as they go downtown?-----
- 7—What is the size of the site?-----
- 8—Is there sufficient useable land for an over-all master plan, including parking?-----
- 9—What is the topography compared to the surrounding area?-----
- 10—Will it safely stand the weight of a large building?-----
- 11—Are there underminings?-----
- 12—Have borings been made to prove stability for foundations?-----
- 13—Are there zoning ordinances, which prohibit church buildings?-----
- 14—Can the particular area of the site be used for the purposes intended?-----
- 15—Can you furnish merchantable title?-----
- 16—Is land encumbered by special assessments?-----
- 17—What are requirements for set-back of property?-----
- 18—Can property be reached by public transportation?-----
- 19—How?-----
- 20—Explain in detail if there are any natural barriers of rivers, lakes, hills, ravines, golf courses, parks, cemeteries, tourist courts, railroads, industrial areas, heavily traveled highways, large power lines, outdoor or indoor movies, pipe lines, old barns or run-down property.-----
- 21—Will a church be easily visible to passing travelers?-----
- 22—Is there much undeveloped land nearby or surrounding?-----
- 23—Is land too low to have a basement?-----
- 24—What is a safe frost-line for foundations?-----
- 25—What public utilities are available?-----
- 26—If they are not, would their cost be prohibitive?-----
- 27—Is there an airfield nearby so planes would constantly be disturbing?-----
- 28—How far to a central shopping place?-----
- 29—How far to a place where liquor is sold?-----
- 30—Is the site on a corner?-----
- 31—Is there a stop sign there, so the starting of large trucks would be annoying?-----
- 32—Will it be a safe place for small children to cross?-----
- 33—How far to a public school?-----
- 34—How far to a parochial school?-----
- 35—Is it on a heavy truck route?-----
- 36—Are there offensive odors at any time?-----
- 37—Are there any foreign language groups in the vicinity?-----
- 38—What are needs of community; should we furnish a playground for children?-----
- 39—How far to another church?-----
- 40—Name denomination.-----
- 41—Large or small?-----
- 42—How far will 50% of parishioners need to travel to reach their church?-----
- 43—Is the price right, when comparing nearby property values?-----
- 44—Are there any social barriers which would hinder the work of a pastor or church?-----
- 45—Has planning counsel of city been consulted?-----

\*Originally prepared for the churches of the Evangelical Reformed Church. Used by special permission.

## FROM OUR BRITISH BRETHREN

## Religion in the British Isles

by Albert D. Belden\*

A HAPPY NEW YEAR to the readers of these columns. The year 1954 looks like being a promising year for Christian activity. The World Council of Churches is coming your way—to Evanston, Illinois—for its second World Assembly. It is to be hoped it will this time do something decisive to deliver the Church from war.

Billy Graham comes to London and vast preparations and great gatherings are building up a mighty opportunity for him. If he can put over a sufficiently full-orbed gospel for our present needs it may be the greatest thing that London has seen in the way of a revival since Moody and Sankey. We badly need a positive Christian policy that is not merely anti this or that, but is world-comprehensive to which all forms of Christianity can subscribe and into which their strength can be poured. Then indeed shall we see the supreme period of history.

## Westminster Abbey

This sacred edifice which so recently filled the eyes of the world is now not merely a national religious shrine or an Anglican one—it is universal and beloved by all. Hence the news that the Abbey is in danger of collapse and needs the spending of one million pounds to save it, is of world interest. As Sir Winston Churchill said:

"We cannot allow these famous walls to crumble and the shrine of so many centuries to fall into decay.

"If this should happen, our generation would indeed have something to answer for before the tribunal of history."

I believe that up to the time of this writing about half the sum required has been raised. This is a remarkable response in so short a time from folk so heavily taxed.

## Sunday Schools

150th Birthday. The National Sunday School Union in Great Britain has celebrated its 150th birthday. Hundreds of Sunday School teachers and

workers from Great Britain and a strong contingent from overseas joined in the celebration.

At a reception in the Guildhall, Lon-

don, the Rt. Hon. Florence Horsbaugh, C.B.E., M.P., Minister of Education, addressed the audience, and said it would not be extravagant to say that the Sunday schools were the precursors of the present state schools. It was not merely an act of philanthropy that made Robert Raikes open his first Sunday school in Gloucester in 1780. He visualized Sunday schools supplemented by day and evening classes forming the basis of a national educational system. The 1944 Education Act would have pleased him for two reasons; first, because it placed upon the local education committees the duty of contributing towards the spiritual and moral as well

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\*Dr. Belden of London, England, is in his forty-first year of service as a Congregational minister. At the present time he is serving many churches through a specialized five-day mission on the theme "Christianity in the Modern World."

as the mental and physical needs of the children, and secondly because collective worship and religious instruction was compulsory in every school maintained by public funds.

The climax of the celebration came with the birthday festival in the Royal Albert Hall when, in the presence of the Duchess of Gloucester, a pageant entitled "God's Messengers" was performed by over 200 young Sunday school workers and scholars.

#### Divine Healing

A widespread new interest in spiritual healing has been occasioned in Britain for several reasons. The visit and mission of Mrs. Elsie Salmon — "The White Lady" of South Africa, authoress of *He Heals To-Day*, has been one, and the "Healing Advance" Conferences of the London Healing Mission another. The Anglican Church has appointed a commission of Enquiry into the subject and a special Committee of Methodism has just reported. The Methodist Conference, to the disappointment of many, has directed that no public healing services shall be held. The public, however, has its own ideas about this and ministries which feature this interest are likely to be more flourishing than those which ignore it. Certainly there are no meetings so crowded spontaneously, in these days, as meetings for healing.

"A united service of spiritual healing was held on October 14 in Halton Congregational Church, Leeds. It was attended by Anglicans, Methodists, Congregationalists, and representatives from other churches in the district. Among the crowded congregation were many people with no church connections at all. Ministers and clergy of the three denominations took part in the service, and Alex Holmes, the minister of Godalming Church, gave an address and conducted a session of healing.

Mr. Holmes declared that all healing was of God, who has promised his help to all who turn to him in faith (Mark 11:22-24). After the address Mr. Holmes invited those people who desired healing to come forward, and about a dozen responded. The first case was a lady who suffered for years through locked elbows. As Mr. Holmes prayed and laid his hands upon her, the joints were unlocked and she could move them freely. A little girl, aged seven, was the next case. She suffered from impaired vision, and dragged a useless foot behind her. After treatment she was able to see the hymn-board and its numbers some distance away and she walked back to her seat naturally and easily. Other cases ranged from disseminated sclerosis to chronic arthritis, nervous disorders and thrombosis, etc. These people testified to improved

health and immediate blessings. After the service ended thirty more people sought healing in the minister's vestry; so this wonderful work continued until nearly 11 p.m. Mr. Holmes said that as healing had been set in motion, so it would increase if people continued in faith and prayer. The service throughout was conducted in a quiet, dignified manner.

#### Friends of Reunion

The question of Episcopacy — much to the fore in all modern discussions on the reunion of Christendom — was the theme of this year's annual Conference of the Friends of Reunion, held at Ridley Hall, Cambridge, last week.

Some seventy persons, drawn from nine denominations, were present, including one person each from the Orthodox and Roman Catholic Churches, the Church of South India and the Episcopal Church of Scotland. In the absence of Canon Oliver Tomkins, who was prevented from attending by ill-health, Dr. R. D. Whitehorn, of Westminster College, Cambridge, presided. The Rev. C. W. J. Bowles was the chaplain.

Professor Whitehorn also deputized for Canon Oliver Tomkins as the speaker at the last session on the present situation in church union in this country.

In spite of much that was disturbing and disheartening, a careful review of recent tendencies gave a general picture that was not without hope, said Dr. Whitehorn. He summarized the attitudes of the various churches to the Church Relations in England Report, which he thought were marked by "caution all round." He felt that the resumed consideration of the Church of England's attitude to the Church of South India, due in 1955, would be "quite crucial" for the relations of the Church of England with the Free Churches. The conversations, probably to begin this winter, between the Church of England and the Church of Scotland would probably affect not only the two churches concerned, but also the Anglican communion as a whole, and the churches of the World Presbyterian Alliance.

The secretary, H. W. Newell, reported a large increase of membership, and a growing sense of the task that faces such a society as Friends of Reunion. He appealed that still more persons who value careful, patient service in the great cause of union, should band themselves together in this unofficial society.

#### Anglican Bishops and Apartheid

The bishops of the Church of England in South Africa have issued an important statement on Apartheid and Racial

Discrimination. Here is the first part of the document:

We believe that the only national policy which is morally defensible must be that which gives the fullest opportunity of development to the members of all racial groups. We believe that it is morally wrong to follow a policy which has as its object the keeping of any particular racial group in a permanent position of inferiority; and we believe that racial discrimination as it is practiced in this country is directed to this end. In every racial group there are wide differences of ability between man and man, and it is wrong that the opportunities open to a man should be determined by the racial group to which he belongs and not by his own character and abilities. Such a policy seems to us to lead to a system of caste against which the Christian church has always set its face.

It has been suggested that it would be possible to keep the different racial groups separated and yet to give to each group equal opportunities of economic and cultural development. We do not believe that this is practicable. The industrial, economic, and cultural development of the country demands the cooperation of the different racial groups that make up its population. This is recognized by all parties in the state. Since the passing of legislation which abolishes the state from providing equal facilities for different racial groups it is no longer legitimate to defend racial segregation by claiming that it does not involve any infringement of the principle of equality.

#### Anglican Church Autumn Assembly

Among the matters discussed at this gathering was the report moved on the Wednesday morning by the Bishop of Marnesbury, the Rt. Rev. I. S. Watkins, who moved the reception of the report of the Council of Ecumenical Co-operation which deals with the Lund Conference. He said that few members of the Church of England were suspicious of the Ecumenical Movement. They feared that members of the Anglican Church who attended these ecumenical conferences would "sell the pass."

The Ecumenical Movement was not alive unless it was local and a great deal more knowledge of it was required at the parochial level. The Church needed to be better informed on that great movement of the spirit in our times. Loyalty to one's own convictions was the very essence of the movement. Had not the time come when the Anglican Church could say where it stood in these ecumenical conferences. In view of the steps being taken in church relations it was vital that the report should be studied.

The Bishop of Derby, Dr. A. E. J. Rawlinson, thought that though it would be a perilous attempt to produce an official statement as to those essentials of Faith and Order for which Anglicanism stands and on which no com-

(Turn to page 80)



# The Three Judges

A Sermon for Children

by Grover Wilson\*

IN New Haven, Connecticut, are two small mountains of rock. They are called East Rock and West Rock.

On West Rock is a famous cave called the Three Judges Cave. This cave is named after three judges of New Haven who sat on the judicial bench during the Revolutionary War. These fearless men were active in the cause of Independence of the United States. Their names were Whalley, Dixwell and Goff. There are three streets in New Haven named after them. During the Revolutionary War, the lives of these three judges were in danger and once they all hid out in this small cave on West Rock. Patriotic people carried food and water to them after dark, and no one told the enemy where they were hiding. They never were discovered and after the war they returned to their homes. These are the three judges of the early days in New Haven: Whalley, Dixwell and Goff.

We have three judges today, three judges of Christian life. The first judge is Love. Jesus said: "A new commandment I leave with you that you love one another." He also said, "What good is it to love those who already love you, everybody does that. I say for you to love those you do not like, so that they may see God also through you." We know that it is hard to love the unlovable, it is hard to love those who show us no kindness or interest. Yet, Jesus asked us to love everyone; because everyone is the same kind of child of God. Love is a judge of the Christian life. Jesus can measure how much we love him by seeing how much we love others.

The second judge is Service. Jesus sent out his disciples to preach and to teach and to do good to others because he had first served his disciples. Jesus also sent out 70 men for short-term missionary visits. Jesus asked all who follow him to teach and to preach by the good news of his life, by giving water to the thirsty, food to the hungry, and clothes to those who are cold. He asked his followers, also, to pray and he taught them a model prayer to use.

The third judge of Christian life is Gentleness. Sometimes we think that it is not manly to be gentle. Jesus was speaking of another kind of gentleness. He meant for each of us to be gentle in spirit, not to get angry, not swear falsely, not to seek revenge. In his Sermon on the Mount, he said, "Blessed are the meek, for they shall inherit the earth." This means that the gentle of spirit shall be the long-range winners in the game of life. This means that the loud-mouthed, the quick tempered, and the grouchy ones will not last forever. To be gentle for Jesus is something each one of us can do.

During the Revolutionary War, three judges named Whalley, Dixwell and Goff stood for their principles and inspired the people. In our day, the three judges of the Christian life: Love, Service and Gentleness can be our principles in life. Love, service and gentleness for Jesus can inspire us and show us his way.

\*Eugenot Memorial Church, Pelham, New York.

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## Religion in the British Isles

(From page 78)

promise is possible. It would be a difficult task.

He thought that the time had come when the Church of England must, in the near future, formulate its position with regard to some of the issues that are raised by these questions of ecumenical relations and approach towards church union. "We do find," he said, "that non-Anglicans are extremely perplexed by the conflicting lines taken by different individual Anglicans and groups of Anglicans with regard to some of these questions. We need to reach some official judgment and some clarification of the church's mind."

That was of vital importance. At the same time they did want to avoid overriding the conscientious convictions of any particular section of Anglican membership. Since the Reformation the Church of England had had a divided mind and its statements had always been ambiguous.

At the present time the tendency was all in the direction of tightening in the interests of Anglo-Catholicism. It was very important that Evangelicals within the Church of England should be watchful that their position was duly safeguarded in any statement which is made. The real risk and danger was that it might be almost imperceptibly over-ridden or ignored.

### The Methodist President

Dr. Donald O. Soper, the Pacifist president of the Methodist Conference is continuing to enliven the life of the churches.

In connection with a new concern voiced by Lord Samuel, for the moral condition of the country Dr. Soper has made the excellent suggestion that a Royal Commission be appointed to study the question of sex perversions. This would tend to rescue the matter from those sections of the press that exploit it unscrupulously. Dr. Soper has also dared to question the wisdom of the Duke of Edinburgh playing polo on Sundays, and Her Majesty the Queen patronizing horse racing.

It is certainly refreshing to catch a fresh glimpse of a reviving Non-Conformist conscience.

### A Gracious Complaint

In a letter to the editor of the London *Christian World*, Allan J. Lorimer, D.D., of the First Congregational Church, Montclair, New Jersey, says:

"Will you kindly permit me on behalf of many thousands of my fellow Americans, to pay rich tribute to a British preacher? Cyril T. Follett, pastor of

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the Congregational Church in Dorking, has preached a most stimulating series of sermons during his ten weeks' stay with us this past summer as visiting preacher of the summer services in Montclair, New Jersey, a suburban and residential community of New York City.

"May I, as a representative American minister, pay homage to our British clerical brethren in the art of preaching? After listening to such outstanding British preachers as the late James Black of Scotland and Mr. Follett of England, I am persuaded that Protestant American clergymen have much to learn in the art of homiletics. We Americans may be finer church administrators and executives, but in the art of preaching we still must bow to our British brethren."

### In Memoriam

As I write these lines news comes of the death of Dr. Barnes, Bishop of

Birmingham at the age of 79. As one tribute says of him:

"No more unorthodox man ever wore a bishop's gaiters. His sermons provoked people and shocked them, but never lulled them to sleep. He held the unusual distinction of having been rebuked by three different archbishops . . . but was held in great respect even by those who opposed him." Dr. Geoffrey Fisher, the present Archbishop of Canterbury in May last, in spite of his condemnation of Bishop Barnes' views, said this: "Apart from his courtesy and kindness there lay a simple profound, personal faith in Our Lord. Below all the storms there was that simple courtesy, courage and deep devotion." After all, it must be a rather feeble orthodoxy which cannot stand some depth of challenge from within as well as from without. Dr. Barnes was greatly loved for his moral courage by all progressives in the churches of all denominations.

## THE LAYING OF THE CORNERSTONE\*

MINISTER: Unless the Lord builds the house, those who build it labor in vain. (Psalm 127:1)

Our Father in Heaven, so establish this sanctuary dedicated to thy holy name that the worship offered within its walls may be worthy of thy greatness and thy love; that every heart which seeks thy presence here may find it, as did our Fathers in the temple on Zion; and that this house may be a house of prayer for all peoples.

We thank thee for those who have preceded us in building the church of Christ. We remember particularly those who helped to bring us to this significant hour, but who were not permitted to tarry to participate in this occasion. We bless thee for all the saints who before resting from their labors handed down the faith to the generation that was to follow.

So also we remember those who will come after us. May they be blessed by what we are doing. Bless our children, O God. Help us so to fashion their souls by precept and example that they may ever love the good life and pursue it. Planted in the house of the Lord, may they flourish in the courts of our God. May they guard for future ages the truth revealed to our forefathers and to us.

Bless now this service, we pray, to the upbuilding of the Church of the Master. For we pray in his Name and spirit. Amen.

HYMN: "The Church's One Foundation" (verse 1 only).

MINISTER: I now invite various officers of the church to come forward and present those articles which they desire to have deposited for posterity in the cornerstone of our new church building. Each person will give his presentment to the chairman of the Building Committee. As each item is placed in the cornerstone box, the minister will read a relevant passage of scripture.

MRS. JOHN A. TARVIN, Church Secretary: "Mr. Newell, I present for inclusion in the cornerstone a copy of the Program for the Day."

MINISTER:

This is the day which the Lord has made;

Let us rejoice and be glad in it.  
Save us, we beseech Thee, O Lord!  
O Lord, we beseech Thee, give us success!

Blessed be he who enters in the name of the Lord!

We bless you from the house of the Lord.

(Psalm 118:24-26)

MR. GEORGE CLAPPER, Deacon and a member of long standing: "Mr.

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Newell, I present for inclusion in the cornerstone a brief history of our church."

MINISTER: The Lord our God be with us, as he was with our fathers; may he not leave us nor forsake us; that he may incline our hearts to him, to walk in all his ways, and to keep his commandments, his statutes, and his ordinances, which he commanded our fathers. Let these words of mine, wherewith I have made supplication before the Lord, be near to the Lord our God day and night, and may he maintain the cause of his servant, the cause of his people Israel, as each day requires. . . . (I Kings 8:57-59)

MR. EARLE V. WOLFF, Chairman, Board of Trustees: "Mr. Newell, I present for inclusion in the cornerstone a copy of our Annual Report from May 1, 1951 to April 30, 1952."

MINISTER:

Let thy work be manifest to thy servants,  
and thy glorious power to their children.

Let the favor of the Lord our God be upon us,  
and establish thou the work of our hands upon us,  
Yea, the work of our hands establish thou it.

(Psalm 90:16, 17)

MRS. D. W. RAYMOND, Member, Constitution Revision Committee: "Mr. Newell, I present for inclusion in the cornerstone a copy of the church constitution."

MINISTER: ". . . You . . . Know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth . . . I charge you to keep these rules without favor, doing nothing from partiality." (I Timothy 3:15, 5:21)

MRS. RUSSELL BERGOLD, Chairman, Music Committee: "Mr. Newell, I present for inclusion in the cornerstone a copy of our church hymnal."

MINISTER:

O sing to the Lord a new song;  
sing to the Lord, all the earth!  
Sing to the Lord, bless his name;  
tell of his salvation from day to day.  
Declare his glory among the nations,  
his marvelous works among all the peoples!

For great is the Lord, and greatly to be praised . . .

(Psalm 96:1-4a)

(Turn to page 83)

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\*As used in the Church of the Master, Cleveland, Ohio. Robert V. Newell, minister.



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(Church.....\$75,000)

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(Church.....\$120,000)

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(Church and Ed. Unit...\$180,000)

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NEWPORT BEACH, CALIFORNIA  
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(Educational Unit.....\$25,000)

**BENJAMIN P. ELLIOTT**  
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St. Luke's Episcopal  
Bladensburg, Maryland  
(Church and Parish  
House.....\$110,000)

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(Boarding School.....\$600,000)  
7th Day Adventist  
Waldport, Oregon  
(Church.....\$20,000)  
7th Day Adventist  
Modford, Oregon  
(Church.....\$20,000)  
Church of the Nazarene  
Myrtle Creek, Oregon  
(Church.....\$40,000)  
7th Day Adventist  
Grants Pass, Oregon  
(Church.....\$50,000)  
First Christian  
Grants Pass, Oregon  
(Church.....\$50,000)  
7th Day Adventist  
Brookings, Oregon  
(Church.....\$25,000)  
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(Church, Ed. Unit and  
Parish House.....\$225,000)

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(Educational Unit.....)

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First Ev.-U. B.  
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(Church.....\$375,000)

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(Church.....\$60,000)

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(Church.....\$115,000)  
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Descanso Methodist  
Descanso, California  
(Church.....\$40,000)  
Pacific Beach Methodist  
Pacific Beach, California  
(Church.....\$75,000)  
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(Church.....\$100,000)  
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(Church.....\$150,000)

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(Church.....\$70,000)

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Parish House.....\$150,000)

## Laying of the Cornerstone

(From page 81)

MISS HELEN JAMES, Editor, "Tower Tidings": "Mr. Newell, I present for inclusion in the cornerstone a copy of the last issue of our monthly church newsletter, "Tower Tidings."

MINISTER:

How beautiful upon the mountains  
are the feet of him who brings good tidings,

Who publishes peace, who brings good tidings of good,  
who publishes salvation,

Who says to Zion, "Your God reigns."  
(Isaiah 52:7)

MR. RAYMOND E. CLARK, Chairman, Board of Deacons: "Mr. Newell, I present for inclusion in the cornerstone a copy of the 1952 Revised Standard Version of the Bible."

MINISTER: Every one who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. (Matthew 7:24, 25)

MR. J. P. LONG, Chairman, Planning Committee: "Mr. Newell, I present for inclusion in the cornerstone a copy of the brochure prepared to solicit funds for the new church project."

MINISTER: The Lord our God said to us . . . "You have stayed long enough at this mountain; turn and take your journey . . . Behold, I have set the land before you which the Lord swore to your fathers . . . to give to them and to their descendants after them." (Deuteronomy 1:6, 8)

MR. LOWELL W. RAYMOND, Member, Board of Deacons: "Mr. Newell, I present for inclusion in the cornerstone copies and pictures of the ceremonies of Transfer of Deed, Groundbreaking, and Laying of the Cornerstone."

MINISTER: Then Samuel took a stone and set it up . . . and called its name Ebenezer, for he said, "Hitherto the Lord has helped us." (I Samuel 7:12)

DR. E. R. BROOKS, Life Deacon: "Mr. Newell, I present for inclusion in the cornerstone copies of the minister's sermons delivered in the morning worship services of the days of the following occasions: Transfer of Deed; Pilgrimage Sunday, when we took leave of our former church building; Groundbreaking; and Laying of the Cornerstone."

MINISTER:

The Spirit of the Lord God is upon me,  
because the Lord has anointed me  
to bring good tidings to the afflicted;  
he has sent me to bind up the broken-hearted

to proclaim liberty to the captives,  
and the opening of the prison to those  
who are bound;

to proclaim the year of the Lord's favor

and the day of vengeance of our God;  
to comfort all who mourn;  
to grant to those who mourn in Zion—  
to give them a garland instead of ashes,  
the oil of gladness instead of mourn-

ing,  
the mantle of praise instead of a faint  
spirit;

that they may be called oaks of righteousness,  
the planting of the Lord, that he may  
be glorified.

(Isaiah 61:1-3)

MRS. J. P. LONG, Chairman, Nominating Committee: "Mr. Newell, I present for inclusion in the cornerstone a roster of our church boards and committees."

MINISTER: If anyone aspires to the office of bishop, he desires a noble task. Now a bishop must be above reproach . . . He must manage his own household well . . . for if a man does not know how to manage his own household, how can he care for God's church? . . . Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching . . . They are to do good, to be rich in good deeds, liberal and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed. (I Timothy 3:1a, 2a, 4; 5:17; 6:18, 19)

MR. JOHN AMOR, Co-Chairman, Building Fund Committee: "Mr. Newell, I present for inclusion in the cornerstone a roster of the contributors to our Building Fund."

MINISTER: The heads of the fathers' houses made their freewill offerings as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work . . . And whoever had precious stones gave them to the treasury of the house of the Lord . . . Then the people rejoiced because these had given willingly, for with a whole heart they had offered freely to the Lord . . . (I Chronicles 29:6, 8, 9a)

MRS. CHARLES KOEHNLEIN, Chairman, Board of Christian Education: "Mr. Newell, I present for inclusion in the cornerstone a roster of the members of our Church School."

MINISTER:

One generation shall laud thy works to another,  
and shall declare thy mighty acts.  
How can a young man keep his way  
pure?

By guarding it according to thy word.  
May our sons in their youth  
be like plants fullgrown,  
our daughters like corner pillars  
cut for the structure of a palace.

(Psalm 145:4; 119:9; 144:12)

MISS RUTH GRIMMELL, Church Clerk: "Mr. Newell, I present for inclusion in the cornerstone a roster of our church members."

MINISTER: So then you are no longer strangers and sojourners, but



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you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit. (Ephesians 2:19-22)

MR. EDGAR H. CUMMINGS, Secretary, Building Committee: "Mr. Newell, I present for inclusion in the cornerstone a piece of building material from our former church building."

DR. WENDALL W. ADAMS, Vice-Chairman, Building Committee: "Mr. Newell, I present for inclusion in the cornerstone a piece of building material from our new church building."

MINISTER: . . . Know the God of your father, and serve him with a whole heart and with a willing mind; for the Lord searches all hearts, and understands every plan and thought. If you seek him, he will be found by you . . . Take heed now, for the Lord has chosen you to build a house for the sanctuary; be strong, and do it . . . Fear not, be not dismayed; for the Lord God, even my God, is with you. He will not fail you or forsake you, until all the work for the service of the house of the Lord is finished. (I Chronicles 28:9, 10, 20)

MR. ROBERT WADE, Architect: "Mr. Newell, I present for inclusion in the cornerstone the architectural plans according to which this new church is being built."

MINISTER: According to the commission of God given to me, like a skilled master builder I laid a foundation . . . Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ . . . Each man's work will become manifest . . . If the work which any man has built on the foundation survives, he will receive a reward. (I Corinthians 3:10-15)

MR. JAMES ESCH, Contractor: "Mr. Newell, I present to the chairman of the Building Committee this trowel with which the cornerstone for the new church may be laid."

MR. WILLIAM E. DOHNAL, Chairman, Building Committee: "Mr. Newell, I present this trowel to you and declare that everything is ready for the cornerstone of the new Church of the Master to be laid."

(As the cornerstone is being laid the congregation will unite in singing the Doxology, at the conclusion of which they will unite in the Lord's Prayer.)

MINISTER: Now to him who by the power at work within us is able to do far more abundantly than all that we

ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

## Building Site Planning

(From page 75)

that will banquet one half of the church membership at one sitting is adequate. Other rooms in the fellowship group may include a church parlor, club rooms, a game room, boy and girl scout rooms and craft rooms for young and old. The extent of development of these facilities depends upon the church's program in the community.

Where sufficient land area is available we would recommend a one-level plan organized around a simple circulation. Where it is necessary to use more than one level, we would suggest a second floor rather than a basement. Basement space, at best, is second class space forcing the use of high windows and the use of artificial light.

It also causes the main floor to be raised many feet above grade, permanently making easy access into the building impossible. This is particularly true of the worship unit, which we feel should be at grade level if at all possible. Grade level buildings may be expanded at minimum cost and if the plan is open, great flexibility is possible for future needs. The great convenience of the grade level plan will pay dividends over the entire life of the building.

The modern church plant is a far cry from the churches of a generation ago. More attention is given to youth programs and the parish activities. The church is assuming a greater responsibility in expanding its duties to its members and service to the community. As the influence of the church spreads, we may look forward to a more solid foundation for the future of America. In planning for this enlarged responsibility we must be careful that the result will make that job easier.

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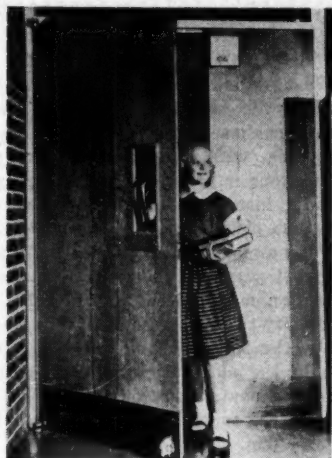
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### AUTOMATIC FOOD MIXER FOR BIG DINNERS

For those big church dinners, this new 20-quart automatic multiple-purpose food mixer is now available. Positive control over mixing time insures standardization of all mixed ingredients. This bench type mixer is constructed of heavy-duty, welded steel. New Product No. 1542.



### STORM-SCREEN WINDOW PROTECTION

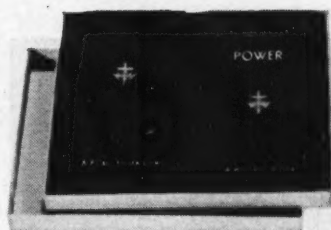
One of the largest combination storm-screen windows ever constructed has been installed on the Mt. Lebanon Methodist Church in Pittsburgh.

It was built and installed by Weather-Seal, Inc., Barberton, Ohio. The firm, oldest and largest in the storm-screen window industry, specializes in the construction of such protective units for churches and public buildings.

The window—16 feet wide and 28 feet high—protects stained glass valued at more than \$8,000. Constructed of redwood, it includes 12 sections, 44 glass panes, and weighs more than half a ton. Each of the 12 sections is removable for cleaning. In addition to protecting stained glass, the window also conserves fuel. In hot weather glass panels can be removed and screens substituted for ventilation. Further information may be obtained by writing about New Product No. 1543.

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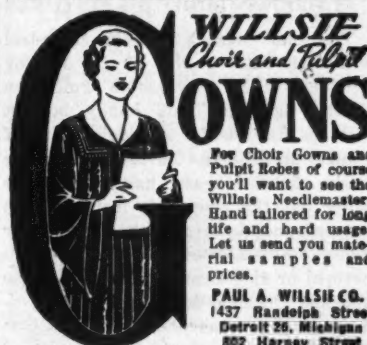
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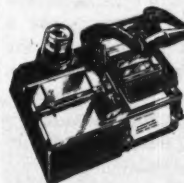


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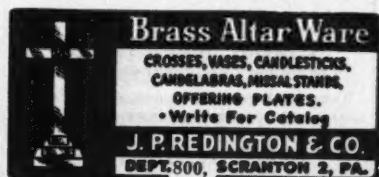


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The small church and the cathedral will find Catalog No. 60 by Wasley Products, Inc., a valuable guide on church lighting. This handy booklet pictures fixtures for a wide variety of church structures. These fixtures are made of solid brass, hand rubbed to bring out the deep soft luster of the natural metal in a rich Flemish or Antique finish, or of wrought copper in natural or rich Bronze for exterior use and add the final touch needed to produce proper atmosphere for religious worship. If you would like a copy of this catalog, write for New Product No. 1545.

#### ATTRACTIVE CHURCH DINNERS

Years of experience in serving church snacks and meals is crammed into a free 32-page booklet published by the Paper Cup and Container Institute. Gathering information from 100 organizations in 38 states, the booklet gives tips on: equipment, attracting attendance, planning methods, budgeting, cooking in quantity, guaranteeing good service, and what prices to charge. A free copy may be obtained by writing for New Product No. 1546.

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## News of the Religious World

From Religious News Service

#### CANADIAN CHURCH LEADER DIES

Toronto, Ontario—Dr. Gordon A. Sisco, secretary of the General Council of the United Church of Canada since 1936, died of a heart attack here. He was 63.

During his service as church secretary, Dr. Sisco became a well-known figure in both national and international religious circles. At the time of his death he was a member of the executive committee of the World Council of Churches, the Canadian Council of Churches, the World Alliance of Presbyterian and Reformed Churches, the World Methodist Council, and the International Congregational Union.

The Canadian churchman's views on women ministers also attracted wide attention. He took the position that "women should not enter the ministry unless they are content to be celibates."

A native of Coaticook, Quebec, Dr. Sisco was educated at Queens University, Kingston and Wesleyan Theological Seminary, Montreal. Following his ordination in 1916, he held pastorates in a number of communities in Quebec and Ontario Provinces.

#### SEA COAST PASTORING

The Maine Sea Coast Missionary Society is looking for pastors for some of its sea coast island churches. The Sea Coast Missionary Society is a member of the Interdenominational Mission of Maine and its work is approved by the major denominational bodies. Most of the parishes are small and many of them in isolated communities.

One does not seek such employment for the financial return but it does offer something which is worth as much, or more. It offers an opportunity for Christian service among a people who need the ministry of the church; it meets the call of the wild which some ministers softened by too much comfort might find enticing. It offers a generous reward in fellowship with an understanding of human nature. It requires a zeal for missionary service and the willingness to forego some material comforts. There would be an opportunity here for men in good health who have recently retired from active service.

If it interests you write Rev. Neal D. Bousfield, the Maine Sea Coast Missionary Society, 24 Ledgelawn Avenue, Bar Harbor, Maine.

#### PAPER SUPPORTS REVERENT CHRISTMAS OBSERVANCE

Washington, D. C.—In an effort to support the campaign to "Put Christ Into Christmas" the Washington Post dispensed with the usual Christmas decorations in front of its building and showed instead colored art slides of religious pictures on a large screen.

The newspaper also carried daily on its front page reproductions of famous Christian masterpieces in full color.

Twenty-two colored slides were loaned by the National Gallery of Art for use in the automatic projector which flashes a new picture on the 10 by 12-foot screen every 10 seconds from 5:30 to 9:30 p.m. daily.

Included among them are "Adoration of the Magi" by Botticelli, David's "The Flight Into Egypt," and "Christ at the Sea of Galilee" by Tintoretto.

#### CHURCH COUNCIL CREATES FAMILY LIFE POST

Detroit, Michigan—The Detroit Council of Churches has created the post of family life secretary, the first local church council to do so. The Rev. Donald F. Schroeder of Flint, Michigan, will be the executive. He will begin his duties next February 1.

Mr. Schroeder's task will be to expand the council's marriage clinic operation to reach 100 engaged couples a month. He also will serve as consultant to denominational boards interested in extending their marriage, parent, and child development education in local churches.

In addition, he will inaugurate pastoral group field discussions on counseling and referral practice and arrange for graduate courses, especially designed for pastors, at Wayne University and the Merrill Palmer School, both located in Detroit.

#### MINISTER LAUNCHES OPTIMIST MOVEMENT

Mobile, Alabama—A local clergyman is spearheading a movement to substitute Christian optimism for what he calls "modern pessimism in spiritual matters."

The Rev. Eugene Peacock of St. Francis Street Methodist Church has named the movement Christian Optimists of the World.

Purpose of Christian Optimists, which will have no dues, scheduled meetings,

or formal organization, is to spread the spirit of Christianity through personal contacts.

"More than 200 persons already have enrolled as volunteer workers," Mr. Peacock said, "and these Apostles of Christian Optimism have taken more than 500 copies of the Christian Optimist's Creed and member application blanks for distribution to others."

The creed, which Mr. Peacock drew up himself, says:

"I am a Christian Optimist: I believe in God. I believe God's power is supreme. I believe God's wisdom is perfect. I believe God's love is boundless.

"I am a Christian Optimist: I believe in Jesus the Christ. I believe Jesus the Christ is the way, the truth, the life.

"I am a Christian Optimist: I believe in man. I believe there is nothing wrong with man that the spirit of Christ cannot correct. I believe there is nothing wrong with man's world that Christ cannot make right.

"I am a Christian Optimist: Because I believe in God and man, I repudiate all pessimism. I affirm my positive faith in God, Christ and man. I pledge myself to a life of Christian optimism."

#### METHODISTS NAME DIRECTOR OF REFUGEE PROGRAM

New York—Elizabeth M. Lee, a Methodist missions executive for the past 18 years, has been given the task of organizing support for the 1954-56 refugee rehabilitation program of the Methodist Committee for Overseas Relief. The program is aimed at finding jobs and homes in America for 5,000 "new" immigrants from Europe.

In announcing the appointment, the committee said Miss Lee's specific job will be to "persuade Methodists and Methodist churches throughout the country to open doors of work, residence and worship to these persons."

She will begin this task next February 1 when she retires as executive secretary of the Woman's Division of the Methodist Board of Missions. In the latter post, she has for the past 13 years administered the division's activities in South America, Europe and North Africa.

A native of Pittsburgh, Pennsylvania, Miss Lee was for 10 years a missionary in Japan following her graduation from Mt. Holyoke College, South Hadley, Massachusetts.

#### UTAH TO HAND COLLEGES BACK TO MORMONS

Salt Lake City, Utah—A bill to turn back to the Mormons three junior colleges now operated as public institutions was passed at a special session of the Utah Legislature here despite pro-

tests by civic groups in the affected communities.

The institutions—Dixie College at St. George, Snow College at Ephraim and Weber College at Ogden—were transferred to the state in the early 1930s by the Church of Jesus Christ of Latter-day Saints with the deeds in each case specifying the college would revert to the Mormons if it was not maintained by the state.

Governor J. Bracken Lee proposed the re-transfer in a message to the Legislature saying it would relieve the state of the financial burden of operating the schools without discontinuing them.

"In view of the financial difficulties which the state will face in the future in the operation of its education program," he said, "I propose that all the junior colleges originally obtained from the church be returned to it.

#### FORMER JAPANESE PREMIER COMPLETES BIBLE TRANSLATION

Tokyo—Former Premier Tetsu Katayama has completed translating a portion of the New Testament into language he believes "can be understood easily by all Japanese."

The book comprises only 350 pages and consists of excerpts from the gospels of Matthew, Mark, Luke and John and the complete letters of Paul. It is aimed primarily at Japanese unfamiliar

with Christianity.

The first Christian ever to head the Japanese government, Mr. Katayama was Premier from May, 1947, to February, 1948. He is now senior adviser to the right-wing Socialist Party.

#### HOLY LAND TOUR

Harriet-Louise H. Patterson of the Department of Old Testament at Schaufler College of Religious and Social Work, Cleveland, author of *Around the Mediterranean With My Bible*, is conducting her seventh annual summer tour of the Holy Land for students of the Bible.

The 38-day tour leaves New York on June 22 by Trans-World Airlines Constellation, bound for Madrid-Toledo, the first major stop on this pilgrimage which will include Egypt, Lebanon, Syria, the Holy Land (Jordan and Israel), Turkey, Greece, and Italy.

Inquiries may be addressed to Miss Patterson, Schaufler College, 5115 Fowler Avenue, Cleveland, Ohio.

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## A Re-Appraisal of Social Action

(From page 65)

### General Conclusion


But a great deal is involved now on how this Congregational Board report is presented, how it is handled and received, and how it is implemented, now and at the General Council meeting at New Haven in June, 1954. Its long term importance rises above any personalities concerned, be they "pro" or "con," defenders or critics, administrators or staff members. This calls for a Congregational statesmanship which is willing to bring all the facts and information into our 5500 churches for thorough airing, weighing and deliberating. Only thus wise can the Congregationalists prevent becoming a "denomination under judgment of God" for mishandling differences — differences which are inherently expected in freedom-loving Congregationalism and which, under our polity, are most largely to be resolved by a spiritual and intellectual understanding in our local churches through our laymen.

Quite properly, there is an increasing feeling abroad that Congregational "professionals" should give our laymen a greater proportional representation and also recognize that they (the laymen) often know far more about the "how," the "ways and means" and the best "public relations" than we do (even when it comes to a strategy for this great pioneering Congregational denomination in social education and action).

Constructively, therefore, we Congregationalists must now all work in spirit and in humility, if not in wiser statesmanship, on all sides, to heal any divisions among us that may have arisen (for whatever reasons and no matter who may be responsible) with admissions and forgiveness of those concerned.

The recommendations of the Board of Review should certainly be carried out at once and forthrightly.

All Protestantism will be watching; and this report should eventually benefit other denominations as well as interdenominational bodies.



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# Advertisers' Index

A	Page	M	Page
Abingdon-Cokesbury Press	69, 72	MacCalla & Co., Inc.	87
Aiblon Vein Slate Co.	90	Manitowoc Church Furniture Co.	59
Allenson, Inc., Alec R.	74	Master Addresser Co.	85
Allied Radio Corporation	40	Mathers, F. W.	87
American Seating Co.	29	Mayline Co.	65
American Sunday School Union	58	McFadden Lighting Co.	55
Anchor Post Products	30	Melerjohan-Wengler Co.	50
Architectural Bronze & Aluminum Corp.	64	Midwest Folding Products	83
Artcraft Theatre Equipment Co.	56	Midwestern Graduate Bible School	88
Artvue Post Card Co.	58	Ministers Life & Casualty Union	5
Ashtabula Sign Co.	58	Mitchell Manufacturing Co.	51
Austin Organs, Inc.	81	Monroe Company, The	27
		Moore Company, E. R.	83
		Morrison Record Laboratories	89
B		N	
Bell & Howell Co.	3	National Church Goods Supply Co.	60
Bentley & Simon	61	National Church Supply Co.	48
Bernard Smithline Co.	64	National Council of Churches	88
Bethany Press	73	National Religious Press	45
Biehl, B. F.	84	Nixallite Company of America	32
C		Norecor Manufacturing Co.	21
Campaign Associates	39	North American Van Lines, Inc.	40
Camden Artcraft Co.	61	North Branch Chair Co.	76
Cathedral Craftsmen	63	Novelty Lighting Corp.	53
Cathedral Envelope Co.	62		
Cathedral Films	81		
Central School of Religion	62		
Church Management, Inc.	34, 86		
	Third Cover		
Church World Press, Inc.	63		
Clarin Manufacturing Co.	6		
W. L. Clark Co., Inc.	61		
Collegiate Cap & Gown Co.	61		
Consonata	55		
Cotrell & Leonard	52		
Cox, Sons & Vining, Inc.	88		
Cushing Organ Company	61		
Cuthbertson, Inc., J. Theo.	60		
D		O	
Damp-Phaser, Inc.	51	Organ Shop, The	76
Dana, Ellis H.	23	Ossit Church Furniture Co.	23
Davenport & Son, Inc., A. C.	64	Overly Manufacturing Co., Second Cover	
DeLong Seating Co.	44		
DeMoulin Brothers & Co.	81, 88		
DeRochmont Associates, Louis	59		
Dimco-Gray Co.	44		
Dry Hotels	62		
E		P	
Eastman Kodak Co.	17	Page Fence Association	43
Ecclesiastical Art Press	87	Payne Studios, George L.	58
Emerson Books, Inc.	64	Payne-Spiers Studios	48
Endicott Church Furniture	26	Petit & Fritsen	75
Estey Organ Corp.	59	Philadelphia Carpet Co.	31
Exposition Press, Inc.	72	Pike Stained Glass Studios	88
F		Pittsburgh Stained Glass Studio	87
Family Films, Inc.	63	Prince George Hotel	60
G		Pro-Del Industries, Inc.	60
Galilean University	88	Projectograph Corp.	31
Geissler, Inc., R.	63, 81	Pulpit Digest	62
Goodenough & Woglom Co.	73		
Guth Co., The Edwin F.	67		
H		R	
Hauke Press	89	Rauland-Borg Corp.	34
Hillgreen, Lane & Co.	65	Redington & Co., J. P.	27, 58, 85
Hillyard Chemical Co.	79	Revell Co., Fleming H.	72
Holmberg Organ Co.	49	Rolscreen Co.	43
Hope Publishing Co.	77	Russell Church Studios	89
Huntington Seating Co.	76		
I		S	
Ideal Seating Co.	49	Sams & Sons, L. L.	37
International Bronze Tablet Co., Inc.	50	Sandon Stained Glass Studios	53
Ireland Needlecraft	50	Sangamon Mills	48
J		Schantz Organ Co.	76
Judson Press	42, 71	Schulmerich Electronics, Inc.	52
K		Sebrell Corp., J. B.	87
Ketchum, Inc.	25	Shwayder Brothers, Inc.	19
L		Spalding Publishers	56, 81
Lamb Studios, The J. & R.	48	Standard Publishing Co.	70
Little Giant Manufacturing Co.	81	Sudbury Brass Goods Co.	81
		Sylvania Electric Products, Inc.	75
		T	
		Tabernacle Publishing Co.	83
		U	
		United States Bronze Sign Co.	36
		Universal Bulletin Board Co.	88
		Upper Room, The	85
		V	
		Verdin Co., The I. T.	89
		Victor Animatograph Corporation	35
		Vogel-Peterson Company	36
		W	
		Ward Co., C. E.	81
		Wells Organizations	46, 47, Back Cover
		Whittemore Associates, Inc.	57, 76, 88
		Willis Co., Paul A.	85
		Winterich's	41
		Winters Specialty Co., H. E.	88
		Woolverton Printing Co.	76
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## "BOB'S SUGGESTION GOT A WONDERFUL RECEPTION!"

Our church was built in 1900; since then we've been plagued with costly roof repairs. The maintenance committee met to discuss this problem and Bob Smith, the town's leading architect, suggested we invest in a new Stoddard slate roof. Bob told us that a Stoddard slate roof is practically indestructible, being waterproof, fireproof and fadeproof. Everyone was surprised when Bob actually proved how inexpensive a slate roof is to buy and maintain.

Thanks to Bob's professional advice we've permanently solved our roofing problem by install-

ing a Stoddard Cathedral Grey and Gothic Blue slate roof. Not only has the unusual dignity of natural stone transformed our church into an exquisitely beautiful structure, but the outstanding quality of Stoddard slate now guarantees us many, many decades of maintenance-free service."

Would you like to help your church save money on costly roof repairs? Send today for your free booklet telling of "nature's own" Stoddard Cathedral Grey and Gothic Blue slate—the roofing that gives a lifetime of service. Simply address your request to Albion Vein Slate Company, Department 3D, Box 67, Bangor, Pennsylvania.

### Cathedral Grey AND Gothic Blue SLATE

"THE BEAUTY OF NATURE'S STODDARD CATHEDRAL  
GREY AND GOTHIC BLUE SLATE CANNOT BE DUPLICATED BY MAN."

# ALBION VEIN SLATE COMPANY

BOX 67

BANGOR, PENNSYLVANIA



# NOW IS THE TIME TO INSTALL TWO RECORDS FOR LOCAL CHURCH EFFICIENCY

## THE FAMILY-FILE CHURCH RECORD FOLDER\*

### NOTE THESE FEATURES

1. Fits the standard size letter filing cabinet
2. Complete church record for each member of the family
3. Records pastoral calls
4. Provides a folder for supplementary family information, confidential counseling material, etc.
5. Flexible for churches of various sizes

PRICE—6½¢ Each

If you now have a filing case the complete system for a church of 100 families will cost but \$6.50; a church with 200 families, \$13.00; a church of 500 families, \$32.50. Carriage prepaid from Cleveland if remittance accompanies the order.

\*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.

The folder contains a family name at the top, followed by a detailed record of church activities and pastoral calls. The record is organized into columns for family name, address, and various church activities. The folder is designed to be placed in a standard letter filing cabinet.

Note that the family name is visible at all times. The information for each member is complete. Actual size of folder 9¼" x 11¾".

## THE DOUBLE LIFE FINANCIAL RECORD

### INSTALL FOR 1953

LARGE SIZE—9¼" x 11¾". Large enough for easy, legible entries

EASY FILING—Fits the standard letter size filing cabinet

LONG WEAR—Printed on a heavy white card stock

THREE RECORDS IN ONE—Three records, local, benevolence and special, on one card

TWO-YEAR RECORD—Identical copy on both sides of the card

COMPACT—Five hundred cards take but six inches in your filing cabinet

LOW COST—Each card 5½¢; cost per pledge, but 2¾¢ per year

### PRICES

5½¢ each; 50 for \$2.75; 100 for \$5.50; 200 for \$11.00; 500 for \$27.50

Send ten cents for a sample of each of these two records

The record is organized into columns for family name, address, and various financial contributions. It includes sections for pledges, contributions, and a summary of totals. The record is designed to be placed in a standard letter filing cabinet.

Carriage prepaid from Cleveland if remittance accompanies the order

**CHURCH MANAGEMENT, INC.,** 1900 Euclid Avenue, Cleveland 15, Ohio



In Church Fund-Raising . . .

## It's Results that count!

**C**URRENTLY an average of three churches every day are completing successful fund-raising canvasses with the assistance of Wells Organizations. This consistent success and volume of up-to-date experience makes it possible for Wells to insure the results of a church canvass objective—and mean it—for either a budget or building fund project in any church with more than 200 families. (Wells also serves many smaller churches.)

### Exclusive Specialization

This record and insured objective service are the results of specialization. All of the energy, time and resources of Wells Organizations are applied exclusively to assisting individual churches with their fund-raising programs. Wells does not divert its attention by directing other types of financial appeals.

### Wells Growth

Wells is now providing individual churches with more fund-raising canvass services than are being made available by all other sources combined. Yet, the demand for Wells services continues to increase. Former clients urge other churches to seek

the same advice and assistance. Denominational headquarters encourage further expansion of these services. There would be no such demand for continued growth unless the overwhelming majority of former-client churches were fully pleased with the quality, price, and results of services rendered.

### Church Growth

During the coming year, Wells will spend more than \$1,000,000 meeting with churches to help them decide to go ahead with their fund-raising programs. This probably will be the largest single annual investment ever made by any business organization in the future of churches—an investment based upon faith in future actions of the churches, and in the requirement for the churches to grow and to expand their programs.

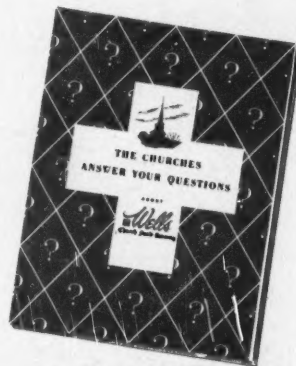
### The Challenge

A service that has produced successful results for the churches that have used it should be made available to all churches, and must be constantly improved in the process. This is the two-fold challenge which Wells Organizations has accepted in

its efforts to help all churches realize their total objectives.

### The Complimentary Conference

To learn how to achieve the same successful results, simply plan to hold a Wells Complimentary Conference at your church. In this meeting, entirely without cost or obligation of any kind, a Wells officer will explain Wells techniques, guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. Merely arrange for your top responsible leadership to be present, then phone or write to the nearest Wells office to arrange a mutually convenient date. As a clergyman or responsible lay leader, you are invited to phone the nearest Wells office collect any time you want to discuss the finances of your church.




### New FREE Booklet

## "THE CHURCHES ANSWER YOUR QUESTIONS" Points the Way

Be sure to read "The Churches Answer Your Questions about Wells Church Fund-Raising." This new free booklet was written by leaders of churches which have recently conducted successful fund-raising programs *the Wells Way*. They will tell you how it's possible for your church to double or triple its budget, or to have the exciting experience of a successful new-building program. Mail coupon for your free copy.

**MAIL COUPON TODAY**



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## Church Fund-Raising

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WELLS ORGANIZATIONS, Suite 1001, 222 N. Wells St., Chicago 6

Please send FREE Booklet "The Churches Answer Your Questions" to:

Name \_\_\_\_\_ Position \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_ Phone \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

☐ We would like a Wells officer to meet with us at no cost or obligation.